



J. Bonneau fecit.



T H E
H I S T O R Y
O F
M A N :

Displaying the
Various Powers, Faculties, Capacities,
Virtues, Vices, and Defects of the

H U M A N M I N D :

As Exhibited

In the Conduct, Sentiments, great Undertakings,
Improvements, and Attainments, as well in the
Arts Civil as Military, of the most EXTRA-
ORDINARY GENIUS's, in the different Ages
and Nations of the World.

Digested under PROPER HEADS.

The Whole Interspers'd with
M O R A L R E F L E C T I O N S .

A N D

Calculated to increase Knowledge, to promote Virtue,
to discourage Vice, and to furnish Topics for in-
nocent and ingenious Conversation.

P R E C E P T S may lead us, but E X A M P L E S draw.

I n T W O V O L U M E S .

V O L . I .

L O N D O N :

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THE HISTORY



P R E F A C E.

THO' the generality of men are naturally desirous of knowledge, ambitious of being let into the secrets of Nature, and covet to be acquainted with all kinds of uncommon occurrences; yet have they a difficult employment that undertake to be their guide, in exhibiting such instances as immediately conduce to their information. For tho' the office is honourable, and has been attempted in all learned languages by the most celebrated authors, both ancient and modern, yet the subject is so obnoxious to error, the track so rough and uneven, and readers so prepossess'd with prejudices, jealousies and censoriousness, that the diligent collectors of such examples oftner meet with reproaches than testi-

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monies of gratitude; which is probably occasioned by the vanity of the reader's philosophizing upon matters of fact, being more curious to find out the reason of things than the truth of them; and failing in the former, positively deny the latter, and decry existences in nature and art, to keep up the reputation of being thought philosophers. Such men are like unequal looking-glasses to the rays of things, which mixing their own natures with the natures of the objects they reflect upon, do wrest, pervert and disfigure them: For, tho' 'tis an argument of ingenuity to search into the reason and cause of things, yet 'tis absurdity and folly to be invincible opiniators against manifest convictions, or to think Omnipotency cannot do what he pleases, because they are resolved to be blind, and will not believe what they see.

Not that I am so vain as to imagine, that every thing that is publish'd ought to be swallow'd with an implicit faith, for that would reduce the world into a state of error, ignorance and confusion; but where things are reputably attested
by

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by persons of honour and probity, and related without suspicion of vanity, Ostentation or interest, 'tis an act of prudence, as well as a sign of modesty, either to give them credit, or at least suspend our censures ; because the number of things we are wholly ignorant of, are greater than what we know.

I readily grant, that some writers have abused the world with idle, impertinent, false and ridiculous stories ; but it does not therefore follow, that all must be condemn'd for the transgressions of a few. For the author of these collections has made it his principal care, among thousands of wonderful accidents, transactions and events, to select only the best and choicest of them ; such as are freest from the suspicion of being spurious or doubtful, by borrowing them from authors in the highest class of reputation for candour, ingenuity and veracity.

This treatise, in short, will be found to contain a greater variety of excellent history, than ever was comprized in so small a compass before, and is chiefly cal-

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calculated to increase knowledge, promote virtue, discover the odiousness of vice, and furnish topics for innocent and ingenious conversation. And if that maxim be true, ' That men are more ' influenced by examples than precepts,' here are enough to better mens lives, by imitating the examples of the just; and to deter others from the commission of gross enormities, by abhorring the practices of the wicked. By these examples princes may know how to govern, and subjects to obey; the vicious may learn to be virtuous, the witty to be discreet, and the rash and intemperate to be modest and sober; the rich to be charitable, and the poor to be thankful; the brave to be merciful, the learned to be humble, the great to be peaceable, the extravagant to be abstemious, the coward to be valiant, those that have leisure to be innocently diverted, and all men attain to the knowledge of themselves and their duty; and that it may have these good effects upon every reader, is the sincere wish of

The PUBLISHER.



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CHAP. I.

Of wonderful Abstinence from Meat and Drink.

THINGS that are credibly attested, tho' they exceed the reach of slender or depraved capacities, ought not to be reproached or rejected as false or impossible; for such rash and unadvised calumnies may sometimes fall upon occurrences of unquestionable authority, for want of understanding, or better information; which, if allowed, would not only introduce a general disbelief of all history, but even circumscribe omnipotency within the narrow limits of human researches and acquirements; or, which is worse, within the Confines of a dull stupidity, an affected sceptical curiosity, or an obstinate incredulity. God Almighty, that can do what he pleases, will sometimes do what man is unable to comprehend, which should give us caution, how we reflect upon the veracity of uncommon accidents, lest while we imagine we only blast the reputation of the historian, we level our shafts against the Deity, for exhibiting his wonders among the sons of men.

A native of Helvetia, named Franciscus Underus, after he was married, and had several children, affecting to live a solitary life, left his family, and retired to a cave at a considerable distance from any town, where he might enjoy

the benefit of contemplating, without the disturbance of human conversation. In that place he lived about fifteen years, and yet in all that time never eat or drank, but continued in perfect health to the day of his death, which happened on St. Benedict's day, in the 70th year of his age, anno 1470. The credible report of his fasting tempted the curiosity of Constantia, bishop of the diocese wherein he lived, and divers princes of Germany and France to visit him, and discover whether his abstinence was real or feigned; who, after making several experiments, found the fact agree with the report, to their entire satisfaction. All men looked upon such a continued fast as a miracle, but Underus spoke more modestly of it, and attributed it to the abstemiousness of his nature. He foretold several things of moment that afterwards were verified, and the strictness and severity of his life, gave reputation to the report of his abstinence, beyond doubt or possibility of contradiction. *Fulgos Exempl.* Zacchias reports, that he had seen the portrait of this Switzer, drawn from the life; but says, it was so foul and frightfully meagre, that it raised an inexpressible horror and amazement in all those that view'd it. *Zacch. Qu. Med. legal.*

The daughter of a smith, by name Joan Baalam, born in the city of Constance, bordering upon the province of Limosin in the kingdom of France, falling into a rapid fever, when she was about eleven years old, anno 1599, attended with very dangerous prognostics, that depriv'd her of her speech, the use of her limbs, and threw her into a frenzy; which continuing near a month, all the parts below her head extremely lan-

languish'd, and the mouth of her stomach and passages thither were so loosen'd, that she peremptorily refused all kind of nourishment; and tho', about half a year after, she recover'd the use of her limbs and motion, an impossibility of swallowing still continued, from whence grew a perfect aversion to all sorts of food, whether solid or liquid, insomuch that her lower belly was shrunk up, while the other parts of her body were in a tolerable thriving condition. She voided no excrements, nor had the benefit of purgation by sweat, or by her nose, eyes or ears; the skin that cover'd her flesh appeared very cold and dry, nor could any violent exercise or labour add any warmth to it, unless under her arms and parts bordering upon the heart. Her business was continual motion, yet for the space of almost three years together she continued fasting, without desiring or taking any kind of food; but after that time, by slow degrees, her appetite was restored, she fed on meat and drink with the rest of the family, and recovered a sanative constitution of body. *Francis. Cites. opusc. Med.*

Apollonia Schreira, a virgin, born at Bern in Helvetia, fasted several years successively. In the first year of her abstinence, she slept very seldom, in the next was constantly waking, and continued in that state divers years after. The magistrates of that city committed her to the care of Paulus Lentulus, an eminent physician, who kept a strict watch upon her, and never suffer'd her to be alone, to try whether she managed herself by any kind of artifice or deceit, but finding none, and he certifying so much, the maid was permitted to return to her relations. *Schenck. observ.*

A young girl, somewhat above nine years old, named Margaret, born in a village near Spire in Germany, began to live without food, in the year 1539; and tho' she enjoyed all the sports, recreations and pastimes, equally with any other children of her age in the neighbourhood, yet she was never known to eat any kind of victuals for the space of three years successively. The bishop of Spire put her under the care of the parish priest, with sufficient attendance to watch her strictly; but no deceit being discover'd, Maximilian king of the Romans, put her into the custody of Gerhardus Bacoldianus, his own physician, assisted by one of the gentlemen of his bed-chamber, who, after a nice and diligent observation, for the space of twelve or thirteen days, reported to his majesty, that there was no room to believe her a counterfeit: Whereupon the king gave her permission to return to her parents; but not without a bountiful reward, suitable to his dignity, and the greatness of his admiration. *Schenck. observ.*

Katharine Binder, a native of the Upper Palatinate in Germany, was said to receive no other nourishment than air for more than nine years. *Schenck. observ.* John Casimir, in the year of our Lord 1585, commanded her to be watched by a minister of state, an ecclesiastic, and two licenciates in physic; but making no discovery of her being an impostor, reported it to be miraculous. *Horstius in Donatum.* Dr. Hackwel, in his apology, acquaints us, that the most remarkable that ever he encounter'd in this kind, was of one Eve Fleigen, born at Meurs in the dukedom of Cleves, who took no kind of food or aliment for fourteen years together, viz. from the
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the year 1597 to 1611, the truth whereof is attested by the superiors of the city of Meurs, and the testimony of a minister, who observ'd her in his own house, with the assistance of others, thirteen days together, with all imaginable diligence; but could not accuse or convict her of any fraudulent practice.

John Scot, an inhabitant of Scotland, being cast in a suit at-law, in a greater sum of money than he was able to discharge, retired for his security into the abbey of Holyrood-house, where under the sense of his affliction, he fasted thirty or forty days together; which being divulged at court, the king resolved to evince the truth of the report, and to that end, confined him to a close room in Edinburgh castle, where none could have admittance to him. A small quantity of bread and water was left with him, which, in the compass of thirty-two days, was nothing lessened in weight or measure. After this he travelled to Rome, and gave the like experiment of his abstinence to pope Clement VII. He made the same trial at Venice. *Spotswood's Hist. Ch. Scot.* Afterwards returning into England, he ascended the pulpit in St. Paul's church, and after his fashion (for he was a very illiterate and lewd fellow) harangu'd against king Henry VIII's divorce from queen Katharine, and his defection from the Roman church; for which he was thrown into a goal, where he also fasted fifty days; but after that what became of him is not known. *Clark's Mir.*

A Romish priest lived forty years in that city, without any other aliment for the sustaining of life, than imbibing air; and yet in all that time continued in a perfect state of health, free from

diseases, or any indisposition of body. This relation we have upon the credit of Hermolaus Barbarus. Rondolitus also informs us, that he had the satisfaction to see a female child, that to the tenth year of her age, lived only upon sucking in air, without any other nutriment, and that, when she came to maturity, she married, and had several children. *Schenck. observ.*

Pontanus affirms, in his history, that there was a certain woman in the kingdom of Naples, that had never tasted either wine, water, or any other liquor, till being once compelled to drink, at the command of Ladislaus king of Naples, it extremely prejudic'd her health.

A Roman gentleman, named Julius Viator, being in his youth afflicted with a dropfy, and advised by his physicians to abstain from drink, under the pain of increasing his distemper, and endangering his life, he so familiariz'd their directions, that in his aged days, even to that of his dissolution, he wholly abstain'd from drink, and never seem'd to desire or want it. *Plin. Nat. Hist.*

Abraames, a pious and learned bishop of Car-ras, imposed upon himself such a severe abstinence, from the common enjoyments, and present supports of life, that bread and water, bed and fire, he reckoned in the number of unneccessaries; he never accustomed himself to the use of drink; fed only upon raw herbs and fruits, and never tasted of these till the shutting in of the evening: Yet was a person of great hospitality to those that came to visit him: The best of flesh, fish, bread and wines, were always provided for his guests; and tho' he would sometimes undertake the office of a carver for his friends,

friends, he could never be tempted to bear them company in eating any kind of delicacies. *Drexel. oper.*

Of what a different complexion was Lyſimachus king of Thrace, from these abſtemious persons? He being oppreſs'd with extreme thirst, laid down his arms, and ſubmitted himſelf, and all his forces, to the mercy of king Dromichetes his enemy; but when he had quench'd his thirst, and found himſelf a captive, cried out, ' Oh, ye Gods! for how ſhort-liv'd a pleaſure have I abandoned a potent monarchy, and reduced myſelf to perpetual ſlavery?' Had his conſtitution agreed with the foregoing examples, he might have kept his dominions, and his army. Had he ſtudied the art of being contented with his own, he had had enough; but his covetouſneſs knowing no bounds, made him war againſt a monarch, from whom he had received no provocation, and ſo his thirst after ſovereignty, drew upon himſelf a laſting torment, by a thirst after a poor draught of water.

A young damſel named Renée Chauvel, aged about fourteen years, who lived with her father and mother in the village of Thurandais, in the biſhopric of St. Malo, fell ſick of a dysentery on the 25th of November 1696, and was cured in three weeks time, but remained in a languiſhing condition, and without an appetite; taking no nourishment till the end of April following, but a little boiled milk in the morning, and at night. Toward the beginning of the ſame month, 1697, ſhe fell into a melancholy delirium; and towards the end of that month, deſiſted from eating and drinking, and ſo hath continued fourteen months, at the time this relation was given. Her belly

was all consumed, and as it were sticking to the vertebrae of her loins, and hath voided nothing since she left off eating and drinking. She hath only urined five or six times, sweats in the head and neck, and weeps often. She walks not without being supported, and then only two or three steps; but has crawled upon her hands and feet several times. She sleeps indifferently well in the night, but has not spoke since Christmas, 1696, notwithstanding she apprehends what you say, and gives sufficient signs of her knowledge. All which is proved by the testimony of her father and mother; Mr. Oren, doctor of physic, and one of the college of physicians of Rennes; of all the village; of the prior of Corseul, and his curate; the count of Garais, and the abbot of Fregouet, a gentleman to whom the father of the maid is a tenant. *Pref. State of Europe*, 1698.

Dr. Plot, in his natural history of Oxford, publishes a relation of one Rebecca Smith, a servant to Thomas White of Minster Lovel, who being near fifty years of age, was afflicted with such an extreme drowth in her throat, that she could get down nothing either solid or liquid, in the space of ten weeks. At the end of which she drank a small quantity of water, and some warm broths, and continued without any other aliment for a twelvemonth together, when she began to take to her food again. This happen'd in the year 1671; and to clear it from being thought a contrivance, there was no advantage made of the accident, which might bring it under doubt or suspicion.

Thuanus gives a relation of one of his countrymen, named Franciscus Vieta, a man of singular

gular learning, and so devoted to contemplation, that he would often continue in his study three days and three nights together, without meat, drink, or sleep ; and when either forced or persuaded to quit his study, and otherwise divert himself, never complained of the want of food, or eat more after so long fasting, than he was used to do at other times when he kept to his constant meals.

Sennertus tells us of three persons that were the wonder of their times, who, each of them, fasted almost two years together, and yet, tho' lean, were in good health ; of another that fasted three whole years, another four, and by the same rule might continue forty years. *Prax. Med.*

C H A P. II.

*Of false accusers, the mischiefs they often do,
and their frequent disappointments.*

MANY men have been utterly ruined by depending wholly upon their own innocence, without a prudent foresight, and timely endeavours to prevent the attacks of their enemies, who colour their malice, and elude the law by suborned evidences, or plausible pretences.

In the year of our Lord 1692, a gentleman whose name was de Ferieres, dwelling at his house near Mante, a city or great town in the isle of France, in a frolic, had caused a pig to be stolen from the curate of the parish, and invited him to the eating of it. The curate not knowing who had robbed him, gave information

of the fact to the judges, and made a heavy bustle about it, accusing all that he had the least suspicion of; upon which the gentleman, for fear the jest should go too far, confess'd the theft, paid the curate for his pig, and all was well again. Some years after, one of this gentleman's sons being condemned by the judges of Mante for some other offence, and fin'd two thousand livres, the judges sent to distrain upon the father's land; but he not only opposed the officers, but took his son's part, and endeavour'd to reverse the judgment, which so provok'd the judges, that they set a foot again the petty-larceny of the pig, and prosecuting the *Sieur de Ferieres* as a thief, condemn'd him to be hang'd, and gave out a warrant for execution; and accordingly he was hanged in the eighty-second year of his age, notwithstanding all his appeals; and, as it is said, contrary to the prohibitions obtain'd from the council, of which no notice was taken, pretending the case was within the jurisdiction of the provost. *Month. Mercury. June 1696.*

This affair being represented to the king, he sent for no less than twelve judges to Versailles, who upon examination were all carried prisoners to Paris, and the king referred the cause to the court of requests de l'Hôtel, to be there judg'd without appeal; and other complaints from the nobility and gentry about Mante, coming against the said judges, and their conduct appearing so criminal, that, says my author, (who printed this sad relation while the judges were in custody) there is no question, but they will be made examples.

Cambalus, a servant to king Seleucus, and of a charming complexion, was commanded by his master,

master, to take care of his queen Stratonice, in her progress into Syria. Cambalus being sensible of the queen's lascivious temper, and his own danger, took such effectual order with himself, before he began his journey, as might quit him from all suspicion of infidelity to his master. The queen was enamour'd with him on the road, and solicited him to gratify her unchaste desires; but he denying her importunities, the queen, when she came home, in revenge of the slight that was offer'd her, accused him to the king her husband, for attempting upon her honour; whereupon he was cast into prison, in order to be severely punished. But when the day of trial came, to the amazement of all the spectators, he sufficiently vindicated his own innocence, and discover'd the prosecutor's malice, by shewing he was no man. *Burt. Melan.*

Democritus, the philosopher, was always so intent upon his study, and improving himself in the knowledge of nature in her various operations, that he despised and heartily laugh'd at all the pleasures that men took in the enjoyment of momentary things, and the toils and labours they underwent in acquiring them. The philosopher persevering in this ironical passion, the people of Abdera, among whom he lived, look'd upon him as a madman, and having compassion on him for the innocence of his life, sent to Hippocrates to come and cure him; with whom Hippocrates discoursing, and seeing how he employ'd his time, told the Abderians, that notwithstanding his careless humour in respect to his cloaths, abstemiousness in his diet, and other little neglects of himself and the world, he was certainly one of the wisest and best men in it; and they were little

less than mad, that thought Democritus had not the perfect use of all his senses, and also employ'd them in the most noble and beneficial studies. *Hippoc. Epist. ad Damaget. Burt. Mel. Epist. to the reader.*

Titus Celiuſ being found murdered in his bed, in a room where both his ſons alſo lodg'd, and no ſervants in the houſe whether ſlaves or freed-men, being in the leaſt ſuſpected as guilty of his death; the preſumption ran high, that his two ſons had committed this abominable parricide; but being brought to their trials, and ſufficient proof made, that they were in a profound ſleep, and the chamber door open, when the murder was firſt diſcovered, the judges pronounc'd them not guilty, thinking it impoſſible, ' That nature ' could connive at ſuch a horrid fact, or ſuffer ' two ſons to take a quiet repoſe, over the corps ' of a newly-butcher'd father.' Which reaſon was allowed by the whole aſſembly, and their acquittal confirm'd by the voice of the populace. *Zuin. Theat.*

C H A P. III.

Advancement to honour obtained by various accidents.

THO' a generous education, and a good judgment, attended with an advantageous admiſſion into the firſt notices of a prince, are look'd upon as fair ſteps to court-preferment; yet inſtances are not wanting of ſome who have been raiſed to honour, merely upon account of
a witty

a witty repartee, a lucky hit, or an obliging accident; of which take the following :

Guymond, a chaplain in ordinary to king Henry I. finding that for the generality, the worst scholars had the best preferments in the church; when he was performing his duty in saying mass before the king, the epistle was taken out of St. James, wherein reading these words, "It rained not upon the earth three months, and six days;" he read it after this hobbling affected manner, "It rained not not upon the earth, one, one, one years, and five-one months." The king took notice of his abusing the sacred text, and sharply reprimanded him for it. Guymond answer'd, that reading and speaking nonsense were become fashionable, and seeing those that did so, were sooner and better preferred than men of parts and learning, he imitated that prevailing method, to come in for his share among the blockheads, rather than starve among men of sense: at which the king smiled, as being pleas'd with his repartee, and soon after gave him the wardenship of St. Frideswids in the university of Oxford. *Speed's Chron.*

Philip II. king of Spain, had such an extraordinary curious Gusto, that nothing could please him, but what was the most excellent of its kind; of which there are many examples in history, among the rest what follows. A Portugal merchant shewing his majesty a diamond of an extraordinary lustre, his courtiers expected, he would have commended its beauty; but on the contrary he contemned and disdain'd it; not that that great monarch affected to be thought wiser than other men; but that his mind was so elated and clear in the wonderful productions of nature,

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that

that he could not be impos'd upon by mean and vulgar trifles. Well says the king to the merchant, "At what price do you value this diamond, if I should have a fancy to purchase it?" "This illustrious sprig of the Sun, replies the merchant, I value at seventy thousand duckets, and he that buys it at that price, will have no reason to complain." "And what was you thinking on, said the king, when you put so great a price upon it?" I was thinking, said the merchant, that Philip II. was yet alive." At which the king, being more charm'd with the finess of that expression, than the lustre of the diamond, order'd immediately the payment of the money, and dismiss him. *Baltaz. Grat. de Her. l' Hom. de Cour.*

The Irish being oppress'd and injur'd by the earl of Kildare, exhibited several articles of high misdemeanor against him to king Henry VII. concluding their information with these words, "All Ireland cannot rule this earl!" Why then said the king, "He is the fittest man to rule all Ireland," and accordingly made him lord deputy of that kingdom. A lucky accident for the earl, when the king, to keep up his jest, gave him the best post in Ireland. *Baker's Chron.*

Captain Raleigh, native of Budely in Devonshire, coming from Ireland to visit the English court, and endeavour the making his fortune, found queen Elizabeth taking a walk near the court, and perceiving a wet place in her way, which she was unwilling to pass through; Raleigh immediately spread his new plush cloak over it, which the queen trod softly on, and went over dry foot; but not without a particular observation of the person that paid her so much respect; for she
afterward

afterward bountifully rewarded him with considerable preferments, and the honour of knighthood.

Regillianus was general of the Roman army in Illyricum, under the reign of Galienus the emperor, who having disgusted many of the principal military officers and soldiers, it put them upon laying designs to depose him from the imperial dignity. Several of the chief of them supping together, and discoursing of the original of one anothers names; among the rest one demanded from whence the name Regillianus was derived. A grammarian that was there by mere chance, told him, that Regillianus was derived from Regillius of Regulus, and so of Rex a king. Then said the soldiers there present, "Why should he not be a king?" This single expression, started by meer chance, without any previous motive, caus'd them all the next morning to repair to the general's tent, where they saluted him by the name of emperor, and made him so. *Lips Monit.*

The lord Cromwel, was the son of a blacksmith at Putney, in the county of Surrey; who, for the early buddings of a pregnant wit, was taken into the service of cardinal Wolfey, who employed him in his most important secret affairs, which always succeeded under his discreet management; infomuch, that when his master fell, king Henry VIII. observing his great diligence was attended with a vivacious wit, and other requisite accomplishments, took him into his service, who pleas'd him so well, and humour'd his passions so exactly, that he became his special favourite, and the king by degrees, rais'd him to the most eminent dignities and offices in the state. *Baker's Chron.*

The

The earl of Holland, who was a younger son of a noble house, after sometime spent in France, and the wars of Holland, which profession he intended to follow, coming after two or three campaigns in the leisure of winter to visit his friends in England, and the court, in a short time grew very acceptable to the duke of Buckingham, by whose means, and that of a lovely winning presence, he found an easy admission into the court, and the king's favour. He took care to be the duke's creature, and succeeded so well in it, that the king could not be more in haste to advance the duke, than the duke was to promote him. He first preferr'd him to a wife, by whom, among other things he had the manor of Kensington, of which he was made baron: after that he was made gentleman of the bed-chamber to the prince of Wales: next earl of Holland, captain of the guard, a privy counsellor; ambassador into France: all this while the weather was fair; but as soon as the storm arose, and the rebellion was beginning in England, to shew there was no faith in the forehead, when the king was at York, the earl of Holland begg'd his majesty to make a baron, which would have been worth to the earl ten thousand pounds; but the king refusing to gratify him, he turn'd malecontent, fell into the interest of his majesty's enemies, and was dismiss'd the court, and his employments there. *Hist. Rebel. Epit.*

C H A P. IV.

*Of adversity, how improved or dejected
under it.*

RICHES are the gift of heaven, and often the rewards of virtuous actions ; but not to be esteemed our only happiness in having, or misery in wanting them. Adversity in the opinion of the world is the greatest affliction ; yet, if consider'd aright, and improved as it ought to be, is a great blessing in itself, an happy estate, and yields no such cause of discontent, as that men should think themselves hated of God, or forsaken by him : for men in the greatest prosperity are often like trees laden with fruit, that break with the weight of their boughs, and are ruined by their own greatness. Their wealth is their misery, and tho' they do all that is possible to comply with the commands of their princes, yet they often miscarry, and only fatten themselves to be devoured by their sovereigns, as Seneca was by Nero, and Sejanus by Tiberius.

Telamon son of Æacus, and king of Salamis was a man of so firm and steady a temper, that it was impossible for any vicissitude of fortune to deject him, or any cross accident to shake the constancy of his mind, into the least appearance of trouble or discontent. When notice was given him of the death of his only son, whom he loved with the tenderest endearments ; he answer'd with an undisturbed countenance, and a composed mind, “ I knew I begot a mortal child, and
“ what

“ what by the inevitable laws of nature must
 “ happen once, can never come too early.” *Lon.
 Theat.*

L. Paulus Æmilius was blest'd with four sons, two of which, viz. Scipio and Fabius had the honour to be engrafted into other noble families by adoption: the other two being yet in their minority, he kept at home with him, that he might look after their education. The eldest being about fourteen years of age, was snatch'd away by sudden death, five days before the celebration of his triumph, and the youngest of twelve years of age, died three days after it. All the Roman people were so sensibly afflicted at the decay of this noble family, that their grief might be read in their dejected countenances; which Æmilius perceiving, and bearing his loss with a profound magnanimity of spirit, caused the citizens of Rome to be assembled, to administer consolation to them, without designing to receive any from them. The populace being met, he spoke to them after this manner, “ Fellow citizens, in the great happiness you now enjoy, knowing all earthly affairs are subject to vicissitudes, I was not without fears, that fortune by her own fickleness and inconstancy, might convert her smiles into frowns, and meditate mischief to you; for which reason, I importun'd the gods with continued prayers, that if any evil was design'd against the citizens of Rome, it might be diverted from them, and the whole be shower'd down upon my family; which being come to pass, I rejoice, that the gods have so far complied with my petitions, that you should rather lament my particular afflictions, than I
 “ should

“ should grieve at any general calamity fallen
“ upon you.” *Zuin. Theat.*

When the ancient Romans, by a continual series of war with that great general Hannibal, and their overthrow at Cannæ, found their military Strength exhausted, and their republick on the brink of ruin; they sustain’d all those calamities with such a noble courage, and greatness of spirit, that they forthwith sent fresh recruits to their forces in Spain, when Hannibal was almost ready to enter Rome, and put an end to a republick, that for a long tract of time, had been formidable to all the world; nay, the lands whereon Hannibal was encamp’d with his army without the walls, was at that time sold at as high a rate, as if Hannibal had been a thousand leagues from the city. *Valer. Maxim.*

Hiero the Sicilian tyrant was as unpolish’d, rough, and cruel, in the exercise of his ill-acquir’d power, as if he design’d to copy, or exceed all the ill actions of his brother Gelo; but falling into a chronical distemper, which gave him leisure to read, and to have conversation with men of learning and probity, it so smoothed the rudeness of his former temper, and abated the heat of his vicious habits, that he was better’d by his afflictions; and when he had recover’d his health, shook off his lewd associates, and contracted an intimacy in friendship and councils, with those great examples of learning and virtue, Simonides, Pindar the Theban, and Bacchilides. *Ælian. var. Hist.*

The Athenian orators, being exasperated against Philip king of Macedon, took an over great freedom in misrepresenting his actions, and loading his name with scurrilous and reproachful language;

guage; but king Philip was so far from resenting or revenging that indignity, that he said, 'He was extremely obliged to them; for it put him upon an extraordinary care and circumspection, to demean himself with so much integrity and justice, that his unfulfilled actions might contradict their opprobrious words, and prove them liars.' *Plut. Moral. in l. de Apoth. Reg. &c.*

Zeno, a philosopher of Citium, a town of Cyprus, turning merchant for his better support, was always unfortunate by losses at sea, inso-much that he was reduced to one small vessel, and having advice that it was cast away, and nothing saved, he entertained the news with cheerfulness, saying, 'O fortune, thou hast acted wisely, in forcing me to throw off the rich attire of a merchant, to put on the mean and despised habit of a scholar, and return me back to the school of philosophy, where there is nothing to lose, and the most satisfactory and durable things to be gained.' After this, Zeno so improved in learning, that king Antigonus II. had him in great esteem for his knowledge and integrity, and when he died extremely lamented the loss of him. He was father of the stoics, and taught, 'That men having two ears, and but one mouth, should hear much, and speak but little.' *Plut. de tranquil. animi, & Apothegm. Reg.*

Lepidus, one of the triumvirates that parcel'd out the Roman empire among themselves, was so blown up with pride and haughtiness, at his being at the head of twenty legions coming out of Africa, that meeting with Octavianus Cæsar in Sicily, under the misfortune of being routed by Sextus Pompeius, he would not admit him
into

into his presence, but scornfully denied him audience, and caused his soldiers to throw darts at him, which Cæsar defending himself against, return'd to his army, led them against the forces of Lepidus, who seeing which way the scale of victory was like to incline, and that his former ostentation and insolence was in danger of ruining him, he fell into an abject meanness of spirit, immediately threw off his general's robe, put on deep mourning, threw himself at Cæsar's feet, whom a little before he contemned and slighted, and begged him to give him his life, in whose power it now was to deprive him of it. Cæsar, to shew that the bravest men were always inclin'd to mercy, granted him his life and estate, but sentenced him to endless banishment. *Orof. hist.*

Perseus, the Macedonian monarch, was covetous to a great degree, and so excessive proud, high-minded, and of such a lofty and haughty stomach, arising from the conceited strength of his own dominions, that he gave great disturbance to those parts of the world; and slighting the Roman power, provoked Gentius, king of the Illyrians, for three hundred talents, to war against them, and contrary to the law of nations, to kill a Roman ambassador; and when he had engaged that prince too far to be able to return, refused to pay the money he had promised. Perseus, being at length engaged in the same war, was beaten, and taken prisoner, and then discovered as poor, mean and servile a spirit, as if he had been of the basest extraction; for approaching near Æmilius, the consul rose from his seat to meet him, and receive him like a prince, under the misfortunes of an unsuccessful war, and accosted him with demonstrations of
for-

forrow: But Perseus was so unable to keep up a manly courage, that, in a base despair and fear, he cast himself at the consul's feet, embraced his knees, and prayed him with such an abject meanness to pity him, that he turn'd Æmilius's compassion into anger; and with a wrinkled brow, that shew'd his displeasure, told him, ' Since he was dejected below a man, he was an ' unworthy enemy of the Romans, and one that ' by discovering so base a cowardice, had thrown ' a reproach and dishonour on his late victory. *Plut. in P. Æmil.*

Tygranes, sovereign of Armenia, in warring against the Romans, had an army of twenty thousand archers and stone-slingers, fifty five thousand cavalry, an hundred and fifty thousand infantry, and thirty-five thousand artificers and pioneers. This huge army made him so intolerably proud, that when he saw the Roman general Lucullus marching against him, he derided their small number, saying, ' If these men come ' as ambassadors, they signify something; but if ' as enemies, they will scarce serve us for a ' breakfast. I want, saith he, to fight with the ' whole military powers of Rome, and to triumph in their defeat.' But when his army was engag'd, and he saw his cavalry unable to bear the shock, and his foot give way, Tygranes was the first that left the field, and threw away his diadem, that it might not hinder his speedy flight; but being taken prisoner, he effeminately lamented his unhappy destiny, and that of his sons, now lying at the mercy of the conquering Romans; and when, after this he was taken again, and brought before Pompey, threw himself and crown at his feet, and resign'd his

kingdom to his disposal, which Pompey gave him again, but made him tributary to the Romans.
Plut. in Lucullo.

Cardinal Wolsey, that from no higher a parentage than a butcher's son of Ipswich in Suffolk, rose to be a cardinal, and possessing the entire favour of the king, and the greatest offices of trust and profit in the kingdom, grew so insufferably proud and lofty, that he was serv'd by the sons of noblemen; in common discourse would say, *Ego et rex meus*, 'I and my king;' told Edward duke of Buckingham, who spilt a little water on his shoes, that he would stick on his skirts, and not long after procured him to be beheaded; had the confidence to cite king Henry VIII. and queen Katharine, to appear before him and Campejus, as their judges; carried the broad seal of England with him beyond sea; had a greater retinue than the king; tyranniz'd over the whole kingdom, and whose word was a law, that scarcely any man durst oppose, under the price of his ruin; yet when he saw himself decline in the king's favour, he bowed and cringed to all men in favour, whom formerly he despis'd; seem'd overjoyed when a courtier would vouchsafe to speak to him; and when Mr. Norris met him on the way at Putney, with a comfortable message from the king, and a gold ring as a present from the same hand; he alighted from his mule, and receiv'd his message kneeling, and bare-headed in the dirt, with the humblest expressions of his gratitude to God and the king, for the joyful news; and receiving the ring from Mr. Norris, he said, 'If I was lord of the realm, one half of it was too inconsiderable a gratuity for your trouble and good news.' And therefore

fore intreated him to accept of a small chain of gold, with a cross of the same metal annex'd to it, wherein was inclosed a piece of the wood of the holy cross, which he constantly wore about his neck next his skin, and valued it at above a thousand pounds sterling. *Stow's Chron.*

George duke of Buckingham, that great favourite of king James I, knowing that attorney-general Bacon was a man of extraordinary parts, and as things were then circumstantiated, fit to serve the king in quality of lord keeper of the broad seal, sent a gentleman to tell him, that he had procur'd that favour for him; but withal to tell him also, that he knew he was naturally a knave, ungrateful, proud, and apt to return injuries to such as did him kindneses; but let him look to it, for if he made him any such requital, 'He would sink him as far below scorn and contempt, as he had preferred him above his expectation.' Bacon heard the message with patience, and promised to obey the commands of so good a patron, with the greatest submission and exactness. Bacon had no sooner receiv'd the seals, and the king being gone into Scotland, but he fancies himself a monarch; sleeps in the king's lodgings; does the business of the court in the banqueting house; usurps the state and attendance of the king; if any of the privy-counsellors sat with him for the dispatch of public affairs, and drew near him, he would bid them sit further off, and know their distance. Upon which secretary Winwood went away, and would appear no more at the council board, but immediately wrote to the king, that he would please to make what haste he could to England, for his majesty's seat was already usurp'd by the keeper.

If

If he received a letter from the duke of Buckingham that required a speedy return, he would not open or answer it but at his own leisure; but now hearing the king was coming towards London, he return'd to himself again. The court being come to Windsor, he attended two days at the duke of Buckingham's chamber, without admittance into any other room than where the footmen and the dregs of that family attended. There he sat upon an old wooden coffer, with the purse and seal lying by him, two days successively in that despicable posture, and then having admittance, he fell down at the duke's feet, kissing them, and vowing never to rise till his grace had pardon'd him, which at length was granted him; but the keeper became a slave to the duke, and all his relations. *Court of King James.*

C H A P. V.

Adulterers punished in various manners.

KING Edwin, eldest son of king Edmund, and successor of king Edred, being but fourteen years of age, on the very day his coronation was solemniz'd, shamefully abused a lady of great fortune, and nearly related to him, in the sight of his lords, as they were assembled at the council board; and that he might enjoy his incestuous pleasures with the greater freedom, caused the lady's husband to be murdered. To this he added many other infamous actions, which so alienated the affections of his subjects, that the

Mercians and Northumbrians revolted from him, set the crown upon the head of his younger brother Edgar, and swore allegiance to him. Edwin, with excessive grief, ended his life, having reigned but four years. *Speed. Chron.*

Eugenius III. king of Scotland, was so much addicted to lasciviousness himself, that he was willing to indulge the better sort of his subjects in the same libidinous pleasures; and therefore made a law, that the lord of the soil should have the first night's lodging with every new-married woman, which beastly law continued in force till it was repealed by king Malcolm, in the year 1057, granting liberty to the husband to buy off his cuckoldom upon payment of half a mark in silver, to the lord, which they call *Marchetas Mulierum*, and is still disposed by landlords, in the charters they grant to their vassals. *Bishop Spotswood's Hist. Ch. Scot.*

When the duke of Anjou came to assist the Dutch against the Spaniards, his army entering into Hainault, one captain Pont was quartered in a rich farmer's house, of whom he asked his daughter in marriage, but being denied, he drove the family out of the house, but kept the innocent virgin with him, and ravish'd her, and having satiated himself, caused three or four soldiers to deal as rudely by her also. Which being done, the injured woman, meditating a revenge, as the captain turned his head to speak to a corporal, she took up a knife and stabb'd him to the heart, of which wound he dropt down dead immediately. The soldiers bound her to a tree, and shot her to death, for which they were all hang'd. *Sympf. Ch. Hist.*

Paulina, wife of Saturninus, was as famous for her extraordinary beauty and unspotted chastity of life, as her noble descent. Decius Mundus, a Roman knight, was so passionately in love with her, that he offer'd her two hundred thousand drachmas to enjoy her but one night, and she slighting his gifts, and abhorring his proposals, he determined to furnish himself to death. Ide, his father's freed-woman, coming to the knowledge of it, told him, that for fifty thousand drachmas, she would procure him the enjoyment of the lady; which sum being put into her hands, and she knowing Paulina was a great adorer of Isis, she gives twenty-five thousand drachmas to some of the priests, acquaints them with the passion of Decius, begs their assistance in gratifying him, and promised them to double the quantity of gold when they had accomplish'd it. The seniors of these covetous priests being so largely brib'd, and in expectation of more gold, make a visit to Paulina, and tell her the God Anubis was so smitten with her beauty, that he commanded her to come to him at such a time and place. She obtaining her husband's consent, went to the temple at night, was lock'd in by the confederate priests, and in the dark was enjoyed by Decius Mundus, thinking she had oblig'd a God, and extolled the favour she had receiv'd to her husband and acquaintance. Three days after Mundus meeting her, said, 'It was kindly done of you, Paulina, to save me two hundred thousand drachmas, and yet give me the pleasure of enjoying you under the borrow'd name of Anubis;' and then abruptly left her. Paulina now apprehending how she had been abused and cheated, tore her hair, rent her cloaths,

told her husband what a villainy had been acted, and, on her knees, begg'd that Mundus, and all his confederates, might have an exemplary punishment. Saturninus, her husband, relates the matter to Tiberius the emperor, who finding it to be true, sentenced all the priests that were concerned, and Ide to be crucified; the temple to be demolish'd, and the statue of Isis to be thrown into the river Tyber: But Mundus he only condemned to banishment, as excusing his crime, in part, for the great passion and love he had for the lady. *Joseph. Antiq. Judaic.*

Sir Robert Carr, sometime favourite to king James I, who created him viscount Rochester, and earl of Somerset, living in open adultery with the young earl of Essex's lady; to prevent the scandal, and enjoy their pleasures with the greater freedom, procured the lady to be solemnly, tho' unjustly, divorced from her husband, and then, at the expence of Sir Thomas Overbury's life, Somerset married her. The wedding was honour'd with the presence of the king, queen and nobility, with all imaginable pomp and gallantry. The city of London also made an entertainment for the bride and bridegroom, and happy were they who could shew the greatest respect to their persons, and honour to their nuptials; but before the conclusion of the year, Somerset and his lady were apprehended, convicted, and condemned to die, for procuring Sir Thomas Overbury to be poisoned in the tower. All men expected, according to king James's asseveration, not to spare any one that was concern'd in that murder, that they would have been both executed; but, on the contrary, they were pardon'd, and set at liberty, with the allowance
of

of 4000 l. a year out of the earl's confiscated estate. They retired to a private life in the country; and now that love that made them break thro' all opposition, either on her side declining to some new object, as was commonly reported, or his inclining to reluctance, that they lived in the same house as strangers to one another. The lady died before him an infamous death, of a disease in the offending parts, too unseemly for any modest pen to mention: Of the earl I will say no more, but that he would have passed for a good man, if he had not doated on so ill a woman, whose lewdness brought him to ruin. *Kingston's Hist. Eng.*

A noble Thuringian, being surpriz'd in committing adultery, the husband of the adulteress caused him to be bound hand and foot, and thrown into a prison, where he kept him without either meat or drink; but to add to his torment, caused hot meat to be set before him twice a day, to vex him with the smell of what he could not taste. Under this torment he continued eleven days, and then having gnawn the flesh from his shoulders, he died. *Clark's Ex. from Luther.*

Mary of Arragon, wife to the emperor Otho the Third, was attended by a young spark in women's cloaths, who did her drudgery; but being discovered, he was burnt to death. Afterwards in vain attempting to debauch the count de Mutina, she accused him of endeavouring to ravish her, for which he was most injuriously beheaded. But at length the emperor making further discoveries of her Lewdness, he caused her to be burnt to death.

C H A P. VI.

Of affability and humility in some great men.

AS the noblest actions in history have generally been perform'd by men of highest birth and quality, so the truly great men have been the most remarkable examples of courtesy and humility. Those are the surest friends that are made so by reiterated civilities, which certainly procure the good will of the public in return, whereas vulgar passions, and a tyrannical behaviour, are fit for nothing but to make men be despised of others, and uneasy to themselves.

When Alexander the Great was in Asia, a sudden and extraordinary tempest of cold so surpriz'd many about him, that they swooned away by the violence of it. Among the rest he found a Macedonian soldier almost starved to death, whom he commanded to be carried into his tent, and set by the fire in his own royal chair, which, with the addition of a cordial, immediately restored the dying soldier to life again; who then seeing in what posture he sat, started up in a fright, and with all the rhetoric he had, apologized to the king for his presumption; but Alexander, with an obliging aspect, reply'd, 'Thou canst not be ignorant, my soldier, that you Macedonians enjoy a greater freedom under your king, than the servile Persians do under theirs. To any one of those subjects, it had been present death to have sat in the king's chair, but to thee it has been a new life; so
' it

‘ it was intended, and has succeeded, may’st
‘ thou long enjoy it.’ *Harault’s disc. of po-*
licy.

Gualter Mapes, an antiquated English historian reports, that king Edward I. and Leoline prince of Wales, designing an interview in a village called Aust upon Severn, in the county of Gloucester; the prince being desired to come over, insisted upon some punctilio of honour, and refusing to come, the king would needs condescend to go over to him, and took boat accordingly; which prince Leoline perceiving, rushed up to the shoulders in water, and would have carried the king ashore in his arms, saying, ‘ Your majesty’s great humility and wisdom has
‘ utterly subdued my impertinence and vanity.’
Burt. Melanc.

Ulpian Trajanus the emperor, took all occasions to manifest an extraordinary affability and humility in his words and actions, so that he never displeased any man with refusing his request; for he did it with such a courteous demeanor, as gave the petitioner hopes to succeed in something else. And when any of his soldiers were wounded in fight, would assist in their cure; and when swathes or bandages were wanting to bind up their wounds, would tear his own linnen to supply that defect. Some thought these practices were too great a condescension, and below the dignity of his state, and therefore took the liberty to censure them; but he put an end to those murmurs, by saying, ‘ He would be such
‘ an emperor to his subjects, as might oblige
‘ them to obey out of love, and not out of fear;
‘ and while he was emperor, would act towards
‘ others as he desired an emperor should have
C 4 done

32 *Of affability and humility, &c.*

‘ done to him, if it had been his lot to have
‘ been a private person.’ *Pezel. Mellefic.*

Maud, daughter of Malcolm Canmore king of Scots, and wife to king Henry I. of England, was so affably pious and humble, that she condescended to relieve the poor with her own hands, dress their sores, and wash their feet; and being reprimanded for it by a courtier, as not agreeable to her royal dignity, she made him this answer, ‘ That she followed the example of
‘ our blessed Saviour, and the prescripts of the
‘ gospel; and that the brightest jewel in the
‘ crown of majesty was affability and courtesy.’
Wat. Fun. Mon.

When Robert duke of Normandy being in the holy war, refused the sovereignty of Jerusalem, having a greater mind to the crown of England, the princes proceeded to make another choice, and knowing the remarkable piety and humanity of Godfrey of Bouillon, they elected him by an unanimous consent to be their king. He accepted the title, but refused the solemnity of his coronation, saying, ‘ God forbid that I
‘ should wear a crown of gold, where the Sa-
‘ viour of all the world had been crowned with
‘ thorns.’ *Full. holy War.*

Dr. Hall, some time bishop of Norwich, was as humble as learned, as courteous as devout; and had all the qualifications of a good bishop in great perfection. He was accustomed to say,
‘ That he would suffer a thousand wrongs, ra-
‘ ther than be guilty of doing one: He would
‘ rather suffer a hundred, than return one, and
‘ endure many, rather than complain of one, or
‘ endeavour to right himself by contending; for
‘ he had always observed, that to contend with
one’s

‘ one’s superiors is foolish, with one’s equals is
‘ dubious, and with one’s inferiors mean-spirited
‘ and fordid. Suits in law are unquestionably
‘ lawful, but he had need be more than man,
‘ that can manage them with justice and inno-
‘ cence.’

Pope Julius III. gave a cardinal’s hat to a
servant that kept his monkey ; and being asked
the reason of so strange a favour, answer’d,
‘ That he saw as much in his servant to make
‘ him a cardinal, as the conclave saw in him to
‘ elect him pope.’ *Hist. Reform.*

C H A P. VII.

Of age, great, memorable, and renewed.

THERE are so many ways, and various
methods, to send us out of this transitory
world, that ’tis a greater wonder we should live
one single day, than that life, which is subject
to so many casualties, should be prolonged to so
great a length as we find it has been, by the fol-
lowing memorials.

Hippocrates, that celebrated physician, lived
an hundred and four years ; and Galen, no less
famous in his generation for his knowledge in
physic, lived one hundred and forty years. But
Paracelsus, who boasted he could make other
men immortal, died himself at forty.

Upon the wall of the cathedral church of Pe-
terborough in Northamptonshire it is recorded,
that a sexton there buried two queens in that
church, viz. Katherine queen-dowager to king

34 *Of age, great, memorable, &c.*

Henry VIII, and Mary queen of Scotland ; and yet there were above fifty years elapsed betwixt the date of their severall interments ; the former dying Jan. 8, 1536, and the other unhappily deprived of life, Feb. 8, 1587. 'Tis further said of this long-liv'd sexton, that he buried two generations, or the inhabitants of that city twice over. Those that are curious in assigning reasons for longevity, attribute this man's long life to his frequent smelling the rich mould made of consumed human bodies, which they say is a great preserver of life. *Fuller's Worth.*

William Pawlet, marquis of Winchester, and no less than twenty years together lord treasurer of England, was born in the year 1461, being the last year of Henry VI. and died in the 10th year of queen Elizabeth, being the year 1568. The whole of his life was an hundred and six years, three quarters and five days ; during the severall reigns of nine kings and queens of England. He had the satisfaction of seeing his childrens children multiplied to the number of one hundred and three. *Baker's Chron. Fuller's Worth.*

The Lord Verulam reports, that there was a morris-dance in Hertfordshire, performed by eight men, whose years summed up together, the total amounted to eight hundred. What some of them wanted of the age of one hundred, the rest supply'd by being above. *Bacon's Hist. of Life and Death.*

Mr. Carew, in his survey of Cornwall, relates, that men in that country commonly arrive at fourscore years of age, in the perfect exercise of their limbs and senses. A man named Polezew attained, saith he, to a hundred and thirty

thirty years, and died but lately; a kinsman of his to a hundred and six; and in the same precincts where he dwelt himself, he remembered four men died in the space of fourteen weeks, the number of whose years being put together, made up three hundred and forty. The same Mr. Carew made the following epitaph upon one Brawne, a Cornish beggar, but an Irishman born.

Here Brawne the quondam beggar lies,
Who counted by his tale
Sixscore cold winters and above,
Such virtue has good ale.
Ale was his meat, his drink, his cloth,
Ale did his life deprive:
And could he still have drank his ale,
He still had been alive. *Hackwel. Apol.*

James Sands of Horborn, in the county of Stafford, near a market-town called Birmingham, lived an hundred and forty years, and his wife an hundred and twenty in a perfect state of health, till the day of their deaths. He outliv'd five leases of one and twenty years each, that were all made after the date of his marriage. *Ful. Wor. Staff.*

Sir Walter Rawleigh avers, that he was well acquainted with the old countess of Desmond of Inchequine, in the province of Munster in Ireland, who lived in 1589, and many years afterward; whose nuptials were solemniz'd in the reign of Edward IV. and kept her jointure, which was a good part of the estate, from all the earls of Desmond above a hundred years; the truth whereof all the nobility and gentry of Munster can testify. The lord Bacon adds, that

36 *Of age, great, memorable, &c.*

she was at least a hundred and forty years of age, and that after casting her teeth, new ones came three several times. *Rawl. hist. world.*

Thomas Parr, eldest son of John Parr, was born at Alderbury in the parish of Winnington, in the county of Salop, in the last year of king Edward IV. in 1483. He married his first wife Jane at eighty years of age, and in above thirty years she brought him but two children, the eldest of which lived not above three years. He married his second wife Katharine Milton, when he was an hundred and twenty years of age, by whom he had one child, and lived till he was something above a hundred and fifty years old. Thomas earl of Arundel caused him to be brought up to Westminster about two months before his death, where he spent most of his time in sleep; but being taken out of his native air, his diet changed, and the continual molestation of much company, who came to satisfy their curiosity, was thought to hasten his death, which came to pass at Westminster, Nov. 15, 1634, in the 9th year of king Charles I. and was buried in the abbey.

Henry Jenkins, of the parish of Bolton in Yorkshire, being produced as a witness, at an assizes there, to prove a way over a man's ground, he then swore to near 150 years memory; for at that time, he said, he well remember'd a way over that ground. And being cautioned by the judge to beware what he swore, because there were two men in court, of above eighty years each, who had sworn they remembered no such way; he reply'd, that those men were boys to him. Upon which the judge asked those men how old they took Jenkins to be? who

who answer'd, they knew him very well, but not his age, but that he was a very old man when they were boys. Dr. Tancred Robinson, fellow of the college of physicians, adds farther concerning this Henry Jenkins, that upon his coming into his sister's kitchen to beg an alms, he asked him how old he was? who, after a little pausing, said, 'He was about an hundred 'sixty-two or three.' The doctor asked him what kings he remembered? He said Henry VIII. What public thing he could longest remember? He said the fight at Flowden Field. Whether the king was there? He said no, he was in France, and the earl of Surrey was general. How old he was then? He said about twelve years old. The doctor looked into an old chronicle that was in the house, and found that the battle of Flowden Field was an hundred and fifty-two years before, that the earl he named was general, and that Henry VIII was then at Tournay. Jenkins was a poor man, and could neither write nor read. There were also four or five in the same parish reputed to be an hundred years old a piece, or within two or three of it, who all said he was an elderly man ever since they knew him. He died the 8th of December, 1670, at Ellerton upon Swale, aged one hundred sixty and nine years. *Transf. Royal Society.*

Johannes de Temporibus, who had that Appellation given him, for the several ages of the world that he lived in, was armour bearer to Charlemain, who made him a knight. He had so great a command over himself, that all kind of excesses were strangers to him. He was born in Germany, where he lived, and sometimes in
I. France,

38 *Of age, great, memorable, &c.*

France, till the 9th year of the emperor Con-
radius, and died at the age of three hundred,
threescore and one year, anno 1128; but Ful-
gofus makes it a later date by eighteen years,
tho' all agree he was one of the miracles of na-
ture, and a great example of temperance and
contentedness. *Vincent le Blanc. Travels.*

The learned Sir Walter Rawleigh, in his de-
scription of Guiana, a large county in South
America, affirms, that king Aromaia, tho' he
was a hundred and ten years old, came often on
foot in the morning from his own house to make
him a visit, which was fourteen miles from the
place where Sir Walter was, and always return-
ed on foot the same day.

Patrick Makel Wian, born in Withorn in
Galloway, in Scotland, in the year 1546, was
educated in the university of Edinburgh, there
commencing master of arts, he travelled into
England, where he sometime kept a school. In
the first year of king James I. he was inducted
into the church of Lesbury, near Alnwick in
Northumberland, where he lived till the year
1600; and about that time found a great decay
of his sight, with the assault of several other in-
dispositions and infirmities attending old age;
but in the year 1656, he found his strength in-
crease again. Three years before he had three
new teeth, but was very sick when he bred them.
His sight, that was so much decay'd, that he
could not read the largest print without spectacles,
was, about the hundred and tenth year of his
age, so clear, that there was no print or writing
so small, but he could read without them. Hair
then adorn'd his head, that before was bald, with
other symptoms that declared his age was renew-
ing.

Of anger, and the various effects of it. 39
ing, and the better use of all his senses and faculties recovered to a miracle. *Ful. Worth.*

C H A P. VIII.

Of anger, and the various effects of it.

ANGER being stiled a short madness, no less dangerous than deforming to the person in whom it reigns; men should allow themselves leisure to consider of the consequences of it, before they suffer themselves to be precipitated into it. One saying to Diogenes, after a rude fellow had spit in his face, ‘Sure this base affront will make you angry?’ ‘No,’ said the philosopher, ‘but I am thinking whether I ought to be so or not.’ If excess of anger be a man’s blind side, he should study to conceal it, lest he give his enemy an advantage to wound him in a sensible part. When men are moved to it, they ought to sound a retreat to their exasperated spirits, lest being too much-heated, violence should usurp the seat of prudence, and a minute’s fury draw after it a subject of long repentance.

Charles VI. king of France, was so prejudiced in his mind against the duke of Britain, and intent upon a dire revenge, that he would not give audience to the duke’s ambassadors, that came to prove his Innocence by undeniable Testimonies: For the King’s reason was so clouded by his passions, and his fury was so predominant, that in the calends of June 1392, contrary to the advice of his council, he commanded his army to march; and about noon, when the sun was

40 *Of anger, and the various effects of it.*

extremely hot and parching, he mounted his horse in a rage, and commanded all that loved him to follow. He had scarce rid a mile from the city, but in a desperate frenzy he drew his sword, killed some, and wounded more, till fainting with the trouble he gave himself, he fell from his horse, and was carried as dead into the city of the Cænomans. Nor did he ever recover himself so, but that at certain times, he would start into a perfect frenzy; which occasioned the government of the kingdom, to be committed to the care and fidelity of his uncles. *Zuing.*

Into what extremity of folly and wickedness some men have been hurried by their unbridled passions, may be read in the example of pope Julius III. He had commanded a peacock to be kept cold for his supper, which the servants having eaten, he fell into such a violent passion, that his choler vented itself at his mouth, in this blasphemous expression; ‘I will have the peacock, in despite of God Almighty.’ And when his servants in waiting prayed him not to discover so much weakness, for so inconsiderable a trifle, that he might have as often as he pleased, he run into a grosser piece of blasphemy, saying, ‘Why shall not I, who am a potent Lord in Rome, be angry for a peacock, when God himself so resented the eating of one poor apple in paradise, that he inflicted a punishment upon all mankind for Adam’s doing it?’ *Wieri. opera. Beard’s Theat.*

Montaigne, in his essays, gives us a story, which he remember’d to be current, when he was a boy, of a neighbouring king having received a blow from the hand of God, swore he would

Of anger, and the various effects of it. 41

wou'd be reveng'd, and in order to it made proclamation, that for ten years to come, no one should pray to him, or so much as mention him throughout his dominions. By which, says he, we are not so much to take measure of the folly, as the vain-glory of the nation *, of which this tale was told.

Clitus the Macedonian, and Alexander the Great's foster brother, who was always dear in his esteem, being educated and brought up together, and who had saved Alexander's life at the fight near the river Granicus, with the imminent danger of his own, for which he was made prefect of a province, and to whose bosom he committed all his secrets, yet, because he could not flatter and dissemble, but with the liberty of a Macedonian, and a true friend, sharply reproved the effeminacy and luxury of the Persians: Alexander in a violent passion, and a drunken fit, kill'd him with his own hands, but afterwards was so griev'd for the loss of his friend, that he neither eat nor drank for three days together, purposing by famishing himself to follow him, and atone for the murder, which an ungovernable fury had made him guilty of; but being dissuaded from adding one sin to another, he changed his mind, and buried Clitus with great solemnity.

Herod the tetrarch of Judea, had so little command over his passion, that upon every slight occasion his anger wou'd transport him into absolute madness. In such a desperate fit he kill'd Josippus. Sometimes he would be sorry and repent of the folly and injuries he had done, when anger clouded his understanding, and soon after commit the same outrages, that none about him were sure of their lives a moment: and no wonder, for

* *Spain.*

unrestrain'd anger quickly breaks out into madness. There is no difference between a madman and an angry man while the fit continues, because both are void of reason, inexorable and blind for that season. It too often ruins and subverts whole families, towns, cities and kingdoms. It is a vice that few men are able to conceal, for if it don't betray itself by external signs, such as a sudden paleness of the countenance, and trembling of the joints, it is more impetuous within, secretly gnaws the very heart, and produces dangerous effects in those that nourish it. *Egisp. de excid. urbis Hieros.*

CHAP. IX.

Of apparel, the frugality and prodigality in the use of it.

GAudy cloaths are the most insignificant things in the world, to recommend the wearers to people of good sense. A plain, clean and decent habit, proportion'd to one's quality and business, is all a wise man aims at in his dress, and is an argument that he has bestow'd more cost and time in furnishing his inside than his out: Whilst fools, who place wisdom in dress, are, like Popish relicts, wrapt up in silver.

Louis XI. king of France, was a generous prince on every good occasion, and yet so frugal in any thing that concern'd himself, that in his chamber of accompts for the year 1461, among other proofs of his frugality there was found, Item " for fustian to new-sleeve his majesty's old
" doublet

“ doublet, two shillings; and three half-pence for
“ liquor to grease his boots.” *Cl. Mir.*

The emperor Rudolphus could scarce be distinguish'd in his apparel from the meanest of his subjects; insomuch, that when Ottocarus, king of Bohemia, with a splendid retinue, came to do him homage upon his knees, and his courtiers, of the best quality, advised him to appear in his rich imperial robes, he said, ‘ No, the king of
‘ Bohemia has often made himself merry with
‘ my plain grey coat, and now my grey coat
‘ shall laugh at his finery.’ *Lips. Monit.*

Marcus Cato, senior, sometime prætor and consul of Rome, is said never to have wore a coat that stood him in more than a hundred pence, and when he had a mind to treat himself at a sumptuous rate, he would fetch a supper from market, at the price of thirty half-pence. He said, ‘ All superfluous things are sold too
‘ dear, let the price be what it will; and for
‘ his part, he valued nothing worth a farthing
‘ that he wanted not.’ *Plut. in Caton. Major.*

Nugas, a king of Scythia, having received several splendid royal ornamental robes, as a present from Paleologus, emperor of Greece, he demanded of those that brought them, ‘ If they
‘ had virtue to prevent or banish calamities, diseases and death;’ for if they had not power enough to perform such needful things, they would not be much esteemed by him, who valued nothing that served only to increase pride and vanity. *Ib.*

Zaleucus, the famous law-giver of Locris, published a law never to be repealed, that none of the female sex should be attended in the streets with more than one servant, but when she was drunk, and wanted supporters to keep her from fal-

falling; nor walk abroad in the city by night, but when she was going (if a wife) to cuckold her husband, or (if single) to commit fornication; nor wear cloth of gold or silver, or hang pearls or diamonds at their ears, but when they resolved to set up for coquets and common prostitutes; nor that men should wear embroider'd cloaths, tiffue or rings on their fingers, but when they went a thieving, cheating or whoring. *Ib.*

The old earl of Derby, who lived in the reigns of James and Charles I. wore such plain apparel, that he could not be distinguished by his garb, from the better sort of yeomen, and would say, that gaudy cloaths were only fit for fools and wanton women; for wise men and modest women despised them. Coming to court in a plain riding coat, he was denied entrance into the privy-chamber by a finical Scot, saying, 'Gaffer, this is no place for you, the king has no occasion for a plowman; none come here but men of quality, and gentlemen in rich habits.' To which the earl answer'd, 'He had such cloathes on as he used to wear always; and if the Scots would do so too, they would make but a mean figure in the English court, in their Scotch Plads, and blue bonnets.' The king hearing a dispute at the chamber-door, went to know what occasioned it; to whom the earl said, 'Nothing, my liege, but your countrymen having left their manners and their rags behind them in Scotland, neither know themselves, or their betters.' The king being angry at the affront offered to so great a man, said, 'My good lord Derby, I am sorry for the abuse given you by my servant; and to make your lordship satisfaction, I will command him to be
'hang'd

‘hang’d, if your lordship desires it.’ The earl reply’d, ‘That is too light a punishment to repair my honour, and I expect his punishment should be more exemplary.’ ‘Name it, my Lord,’ said the king, and it shall be done.’ ‘Why then,’ said the earl, ‘I desire your majesty would send him home again.’ *Ful. Worth.*

But there were others of a quite contrary disposition, whose excessive luxury and pride deserves as much contempt, as the frugality of the foregoing examples merits commendation.

Lollia Paulina, a Roman lady, whose father had ravaged all the provinces of Rome, to make his daughter rich and excessive proud; she being invited to a feast, wore about her in gold chains, pearls, carcanets and diamonds, to the value of a million of gold. *Pliny’s Nat. Hist.*

Charles, duke of Burgundy, had one garment which cost him two hundred thousand ducats. And Sir John Arundel, in the third year of king Richard II, crossing the sea between England and Britany, was drowned, and with him fifty-two new suits of cloaths, made of cloth of gold and tiffue. *Lonic. Theat. Bak. Chron.*

The emperor Heliogabalus surpassed all other extravagants in this kind of luxury. His upper garments were constantly made of the finest gold or purple, and sometimes almost loaded with diamonds. His shoes were covered with jewels and precious stones; and he never wore one suit of apparel a second time. He usually sat encompassed with the choicest flowers and odoriferous plants, and what other perfumes art could add to nature. He voided his excrements in vessels made of gold, and his urine into myrrhine pots, or such as were made of onyx. The ponds
where

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where he bathed were prepared with the richest ointments, and coloured with saffron. His moveables were gold or silver. His bedsteads, tables and chests were massy silver, so were his caldrons and utensils of the kitchen; and those goods that were in his own view, were engraved with the most lascivious representation that the most debauch'd fancy could invent, *Paræi Hist. Prof. Medul.*

C H A P. X.

Of art, inventions and improvements.

INvention is the mark of a fruitful genius, and when beneficial to the public, it gives the author an honourable commemoration to perpetuity; especially where a good choice adds the character of a solid judgment to that of a ready wit, for then they never fail to be gratefully received among the wiser and better sort of mankind. There is no art, practice, custom or calling, but had its introducer, which should encourage others in the like attempts; for most men having some time to spare from offices of necessity, 'tis a reproach not to employ it in the generous exercises of speculation or action, or suffer their leisure hours to slide away in doing nothing, or nothing to the purpose, or live like drones at the expence of others men's labours. Next to invention, those that have improved them to a greater degree of perfection than was found by the first discoverers, have also merited our gratitude, and must have their share of glory with

with the first authors. The world, either out of envy or ill-nature, deny most men the honour of the first invention of the things generally ascribed to them, and give the glory of their project to others of a more early date : However, I shall not dispute their authorities, but give you the authors of some useful inventions, as they have been handed to us by antiquity.

The Silver Sphere, a most noble and ingenious performance, which was presented by his imperial majesty Ferdinand, to sultan Solymán the magnificent, is mentioned by Paulus Jovius and Sabellicus, as shewing, and keeping time with the motions of the celestial bodies, in their various configurations. It was carried to Constantinople in several parts by twelve men ; and in the grand signior's presence was there put together by the artist that made it, who also shewed him the mysterious use of it. *Knowl's Turk. Hist.*

In the year 1578, and the 20th of queen Elizabeth, Mark Scaliot, a blacksmith, made a lock consisting of eleven pieces of iron, steel and brass, with a hollow key to it, that altogether weigh'd but one grain of gold. He likewise made a gold chain, composed of forty-three links, which he fastned to the lock and key, and having put it about the neck of a flea, that little creature drew them all with ease ; which being done in her majesty's presence, he put the lock and key, flea and chain, into a pair of scales, and they altogether weigh'd but a grain and half. *Fayth. Ann.*

Myrmecides, a carver in little, was so excellent in his own art, that he made an ivory chariot with four wheels, and as many harnessed horses, in so small a compass, that a little fly might

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might hide them all under her wings. The same mechanist, also, made a ship with all her decks, masts, yards, rigging and sails, which took up so little room, that a bee might have covered it with her wings. *Ælian. var. Hist.*

Cornelius van Drebbel, that excellent artificer, made an instrument like an organ, that being set in the open air, under a warm sun, would make fine music of itself, without the keys being touched by an organist; but would make no symphony in the shade; for which reason the curious concluded, that 'twas inclosed air, rarified by the strictures of the radiant sun, that caused the harmony. *Ibid.*

A famous mathematician, named Janellus Turrianus, commonly pleased the emperor Charles V with some curious results of his study. He would make wooden sparrows fly up and down in the emperor's dining-room, and return again to him that sent them. Sometimes he would cause little soldiers, arm'd cap à pee, to muster on the emperor's table, and with great dexterity perform their military exercises: Which being a strange and uncommon sight, the warden of the convent of St. Jerome, being unskilled in these mysterious arts, suspected it to be downright witchcraft, done by a league with the devil. *Hist. of Man. Arts.*

A Roman artificer had the art of making glass utensils so strong, yet pliable, that they could not be broken; a phial so contrived he made a present of to the emperor Tiberius, who accepted it, with commendations of his art. The mechanist, to raise the admiration of the spectators, and ingratiate himself further into the favour of the emperor, took the phial again out
of

of Cæsar's hand, and threw it with all his force against the floor, without any prejudice, save only that it was a little shrivelled, which, with an instrument he had about him, he immediately put again into its original form, by hammering it as they do brass, or other mettle. All this being done without any collusion, he flatter'd himself that it would raise him into an intimate familiarity with Tiberius, and make him a great man; but those teeming ambitious hopes were soon frustrated; for the emperor enquiring whether there were any other proficients in that art, and he answering, 'There were none but himself that had attain'd to perfection in it,' Tiberius commanded his officers to cut off his head, saying, 'If this art should be more known and practised, gold and silver would be as cheap as the dirt and soil of the streets.' *Suet. in Tiberio.*

At Segovia in Spain is a mint so ingeniously contrived, that one part of it dilates an ingot of gold into proper dimensions for coinage; another part delivers the plate so formed, into another that stamps it; from that part of the engine it is deliver'd to another that cuts it, according to the standard; and last of all, it falls into a repository in another room, where the officer appointed for that purpose, finds money ready coined, without any other help than that of the engine. *Sir Ken. Digby.*

Oswaldus Norhingerus, an incomparable artificer, turned 1600 platters out of ivory, in their proper figure, and yet were so thin and small, that the whole number, all at the same time, were inclosed in a cup turn'd out of a common pepper corn. *Petr. Scriv. Dissert.*

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George Whitehead, an Englishman, made a ship with all things belonging to it, to move as if it sailed upon a table, with several figures working at the oars; a woman making good music on the lute, and a little puppy crying in the mid-ship. Which variety, says Schottus in his itinerary, was very pleasant and diverting.

At Heidelberg in Germany upon the town-house, was a clock with divers motions, and when the clock struck, the figure of an old man pulled off his hat, a cock crowed and clapt his wings, soldiers fought with one another, &c. but this curious piece of workmanship, with the castle and town, were burnt by the French, (who committed at the same time the most inhuman barbarities upon the people) when they took those garrisons, in the year 1693. *Brown's Trav.*

At Strasburg in Germany is a clock, invented and made by Conradus Dasipodius, anno 1571, before which, on the ground, stands a celestial globe, demonstrating the diary and annual motions of the heavens, stars and planets with great exactness. In the clock, the eclipses of the sun and moon are shewed on two tables. On a third table, which is subdivided into three parts, is seen on the first table the statues of Apollo and Diana, and the annual revolution of the heavens. The second shews the year of the world, the year of our lord, the hour and minutes of the day, the great festivals, and the dominical letter; the third makes a plan of Germany, and more particularly of the city of Strasburg. In the middle frame of the clock is an astrolabe, representing the twelve signs of the zodiac, and the planets posited

sited in those houses, as they appear every day. There is likewise a terrestrial globe, where the quarters, the half-hour, and the sixty minutes are delineated. There are also the statues of the spring, summer and winter. In the higher frame of the clock, are the statues of four very old men; which strike the quarters of the hour, when also appears a statue of death attempting to strike each quarter, but is forced back by a statue of Christ, with a spear in his right-hand, for three quarters; but at the end of each hour, the statue of Christ disappears, and that of death strikes the hour with a dead man's bone in his hand, and then the chimes play; on the top of the clock is a cock, which every twelve hours claps his wings, and crows audibly. *Morriſſon's Itinerary.*

At Tivoli, an ancient city in Campagna di Roma, on the river Tevirone, eighteen miles from Rome, in the gardens of cardinal Ferrara, there is a lively figure of several sorts of birds perching on the tops of trees, which by a water-organ conveying water through the body and branches of the trees, makes the birds for sometimes chant melodiously; but as soon as an owl appears out of a bush, by the same hydraulic art, the birds are all of a sudden hush'd and silent. Claudius Gallus, as Posſevine reports, was author of this curiosity. *Hiſt. Manual Arts.*

Proclus, whose fame in mathematical performances equalled that of Archimedes, made burning-glasses in the reign of Anastasius Dicorus, of such wonderful efficacy, that at a great distance he burnt and destroyed the Mysian and Thracian fleet of ships that had block'd up Byzantium, now Constantinople. *Zonar. Annales.*

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Such excellent discoveries in nature, as well as incomparable medicines in physic and surgery, have been found out by chemistry in our age, that has delivered that sublime art from the bombastic expressions, ridiculous pretences, melancholy dreams, wretched enthusiasms, palpable falsities, and even impossibilities of pretenders to it in former ages, and reduced it to certainty in its operations, and extraordinary benefit in the use of its productions, more than the world could sometime be persuaded to.

Sir Christopher Wren found out the way of making diaries of wind and weather, and the different representations of the air in respect to heat, cold, drought and moisture in every day in the year, and this in order to the history of seasons, with observations which are the most healthful or contagious to man or beast. To this end he also contrived a thermometer to be its own register. He also made instruments to shew the mechanical reason of sailing to all winds, with several other curiosities as useful as admirable.

That excellent philosopher, and every-way-great man, the honourable Mr. Boyle, invented a pneumatic engine, commonly called the air-pump, that accurately examines the elastical power, pressure, weight, expansion and weakness of this element; and has found out so many curiosities relating to the height and gravity of the atmosphere, nature of a vacuum, flame, and excandescence of coals, match, firing of gun-powder; propagations of sounds; fluidity, light, freezing, respiration, and other considerable inventions and experiments in natural philosophy, that to account for them all, or commend them according to their merits, would be no less a task
than

than to transcribe all the works of that learned author. *Transf. R. Soc.*

The same ever-honourable person was the inventor of the barometer, commonly called the weather-glass, which is now of general use to the world, which before being only filled with water, was a mere whim without use, but now being filled with quicksilver, the degrees exactly calculated, and made portable by an ingenious artist, will never fail to make a true discovery of the weather for many years together, as has been experimented by the learned Dr. Wallis of Oxford. *Ibid.*

And whilst I am mentioning the name of that learned person Dr. Wallis, doctor in divinity, geometry, professor in Oxford, and fellow of the royal society, let me not forget that he was the first in England that made art supply the defects of nature, in learning persons that were deaf and dumb to speak, and write distinctly and intelligibly; as for example, Mr. Nathaniel Whaly, born in Northampton, of reputable parents, was taught by him in Oxford at twenty-six years of age, (who had been deaf and dumb above twenty years) in the year 1662, and that in the space of one year. At the same time the doctor taught a son of the lord Wharton's, that was born deaf and dumb, and afterwards Mr. Popham; but Dr. Holder laying (tho' unjustly) some claim to the last performance, and the strangeness of the thing being the discourse of all England, Mr. Whaly was had before the royal society, and there discoursed to their entire satisfaction. King Charles II. also hearing of it, desired to see Mr. Whaly, who appearing before him, his majesty asked him several questions, and was satisfied

with his pertinent answers; among others he asked Mr. Whaly, who taught him to speak and write? To which he replied, Dr. Wallis did. This worthy doctor, in a treatise intitled *de Loquela*, has given us the method how to teach deaf and dumb folks to speak and write a language, and more particularly in a letter to Mr. Thomas Beverly, secretary to the royal society, dated Sept. 30, 1698, and printed in the Philosophical Transactions for the month of October 1698, Numb. 245, P. 349.

The excellent mathematician Mr. Newton, fellow of the royal society, and professor of the mathematics in the university of Cambridge, has obliged the world with reflecting telescopes instead of refracting ones, by which it is found that telescopical tubes may be considerably shortened, without prejudice to their magnifying effects. He compared it with a six foot telescope, and found it not only to magnify more, but also more distinctly; for he could read in one of the Philosophical Transactions, placed in the sun's light, at an hundred foot distance; and at an hundred and twenty foot distance, he could discern some of the words. *Transf. Royal Society.*

Mr. Thomas Luffkin of Colchester, in a letter to Dr. Wallis of June 22, 1699, acquaints him, that his brother had invented a portable air pump, which applied to cupping-glasses, with two or three suction, a person may exhaust the air from a large cupping-glass, and by the expression of external air upon the circumjacent parts of the body, (and not by *fuga vacui*) the flesh shall be admirably forced up into the glass; and by continuing of the suction as need shall require, he may take away what quantity of blood
he

he pleases. It is an invention of extraordinary use to mankind. *Ibid.*

The art of making spectacles without glasses, is an excellent and very useful invention, which is done by putting into the glass holes, instead of glasses, two short tubes of between three or four inches long, made of Spanish leather or paste-board, or some such like matter, and black'd on the inside, which are to be so placed, that the usual rays received through them may meet in one point (or rather issue out from one point) of the object standing at such a due distance, as the person may clearly and distinctly see it. These spectacles will also better preserve the sight than glass ones, because they represent the object more naturally, and withal more clearly and distinctly to the eye, than the other. The author of these collections recommends these spectacles upon his own experience. *Ibid.*

Otacoustics are of a late invention, and do wonderfully help weak ears to hear at a reasonable distance, and would, if made use of, be a great assistance to the infirmities of old age: for as telescopes help the eye to see objects at a very great distance, which otherwise would not be discernible, so these Otacoustics will receive in sounds, made at a very great distance also, and with so much advantage, that the ear shall be able to hear them, which otherwise would have been inaudible. *Ibid.*

The inventor of Typography or Printing was a German knight, an. 1440, named John Gutenberg of Mentz, tho' Winphelingus says he projected it first at Strasburg, and perfected it at Mentz: The greatest advantage that ever the commonwealth of learning receiv'd. *Fulgos. Ex.*

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What a toil was it to transcribe authors before this art was in use, and preserve them from the injury of time? But now typography has put a bridle in the mouth of time, that it cannot devour so much, and has brought things from under the yoke of mortality, and therefore may be justly called *Ars memoriae, & mors oblivionis*, 'The art of memory, and death of oblivion.' The Chinese, if you credit their books, say, they have made use of printing sixteen hundred years, which was many ages before it was known in Europe; but theirs is a different kind from ours, being letters engraved on wooden tables, which will serve for many years to reprint the same work, without the new expence of setting for the press, as it is in our printing. This art was first brought into England by Mr. William Caxton of London, mercer, in the year 1471, who practised it to his great advantage. *Bak. Chron.*

The inventor of Guns was Berthold Swartz of Cologne in Germany, by profession a monk, who being addicted to the study of chemistry, and compounding a physical medicine of nitre, a spark of fire fell into it, and made it fly upward. Whereupon he made a composition of powder, and including it in an instrument of brass, found it answer his intention, and by this accident came the invention of guns, which grew into use about the year 1400, in a fight between the Genoese and the Venetians, at Clodia Fossa, in which the Venetians having got the secret from the German monk, made such slaughter among their enemies, that they stood amazed to find so many of their soldiers killed and wounded, and yet neither knew by what means it came to pass, or how to prevent it. Lipsius will have it

it the invention of Dæmons, and not of men. Sir Walter Raleigh ascribes it to the Indians, and Petrarch and Valturius gives the invention to Archimedes, who by that means utterly destroyed the whole fleet of ships, commanded by Marcellus at the siege of Syracuse. *Loncier. Theatr.*

That admirable, excellent and useful invention of the mariner's compass, and the virtues of the loadstone was utterly unknown to the ancients, and must, without controversy, be ascribed to the Chinese, and brought from thence by Paulus Venetus an Italian; but the contrivance of the Box, and dividing the winds into thirty-two points upon the compass, seems due to the Germans or Dutch, since the names of the several points in all languages of the world do still continue in the German and Dutch languages. *Verfeg. Restitut. of Intellig.*

The first navigators, builders of ships, and merchant-adventurers to all the then known parts of the world, were the Phænicians, who inhabited near the sea-side; but their invention extended no further than to open vessels, which afterwards had great improvements, for the Egyptians made ships with decks, and gallies with two banks of oars of a side. Ships of burthen and stowage were first made by the Cypriots; smacks, hoys, cockboats and skiffs by the Liburnians; Brigantines by the Rhodians; and Vessels of war by the Pamphilians. The Bæotians invented oars; Dædalus of Crete masts and sails; the Tuscans anchors; the rudder, helm, and the art of steering was found out by Typhis, who took his hint from seeing a kite, in flying, guide her whole body by her tail. *Heyl. Cosmog.*

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The dying a purple colour was invented at Tyre, but found out by mere accident; a dog having seized the fish *Conchilis* or *Purpura*, it was observ'd that he had died his lips with that beautiful colour; which being afterwards experimented, and taking effect, it was worn by the greatest persons of quality for many ages, and now is the peculiar mourning of divers sovereign princes. *Ibid.*

The making of glass was first found out by the Cydonians, of certain sands on the side of a river near Ptolomais, that were crufted into that luminous body by a hard frost, and afterwards made fusible in that city. This art of making glass was brought into England by one Benault, a foreign bishop, about the year of Christ 662, which has been found of great use in-adorning our churches and mansions. *Ful. Ch. Hist.*

The art of Writing, by which a man may communicate his mind without opening his mouth, and intimate his pleasure at ten thousand leagues distance, only by the help of twenty-two letters, which may be joined 5852616738497664000 ways, and will express all things both in heaven and earth in a very narrow compass: But the author of this invention is lost. *Hist. Man. Arts.*

Paper, tho' among the English, derives its pedigree from the dunghil, yet the lord Bacon reckons it among the singularities of art, and says there are very few things that can compare with it for use and excellency. It was invented by the Egyptians, and made at first of sedgy weeds, called *Papyri*, growing upon the shores of the river *Nylus*, from which weed it took its name paper. By this invention Ptolomy Philadelphus, king of Egypt; was put into a capacity of
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of furnishing his vast library at Alexandria, and finding that Attalus king of Pergamus, by the help of Egyptian paper, had taken up a resolution to erect a greater library than Ptolomy's, he prohibited under great penalties the carrying paper out of Egypt. Attalus encountering this disappointment, invented the use of vellum and parchment, which he made of calves and sheepskins, which from the materials was called Membranæ, and from the place where it was invented Pergamena. Which exceeding in use and durability, the former invention, the Egyptian paper grew out of use, and our paper made of rags has succeeded it; tho' our ancestors have not transmitted to posterity the author's names that first enrich'd the world with so great a benefit. *Heyl. Cosmog.*

Brachygraphy, or the art of writing in characters, or short hand, was invented, says Dion, by Mæcenas, others say by Aquila his freed-man, and that Tertius, Persamius and Philargius improved the invention; but when all is said, they had lights from Tullius Tito, a freed-man of Cicero's, who made some progress in it; but it owes its perfection to Seneca. *Ibid.*

We are indebted to the Flemmings for the art of making cloth, Arras hangings, Dornix, worsted, sayes and tapestry. From them we had also the invention of clocks and watches; but both those arts are now so improved by English artificers, that they exceed the Dutch, the Germans, the French, and all the world in making woollen cloth, clocks and watches. *Ibid.*

C H A P. XI.

*Of attempts, as vain in the enterprize as
dear in the end.*

EXpensive and unsuccessful undertakings, especially when they are of no solid use, either to the public or private persons, are always a reproach to the proposers and enterprizers. Ambition to do what other men cannot, like the first assaults of a disease, should be check'd betimes; but some men having begun to err, and thinking it dishonourable to retreat, continue their first follies, and make them still more apparent, by a vanity of being thought constant to their own resolutions.

In the desarts of Lybia, near the city of Memphis, upon a high level rock, in the isle and valleys of Delta in Egypt, are seen those prodigious monuments of profusion and folly, the Pyramids, design'd for the sepulchres of the Egyptian monarchs: There are three in number, the largest of which, being square at the bottom, covers eight acres of ground, every square being three hundred paces in length. The square at the top is composed only of three stones, but so large, that threescore men may stand upon them, without crowding one another. From the bottom to the top is three hundred fifty-five steps, every step three foot high, and of a proportionable breadth to the height. No stone in the whole structure could be drawn by any European carriage, and yet they were all dug

Of fruitless and expensive attempts. 61

out of the Trojan mountains in Arabia, a vast distance from the isle of Delta, which does not a little increase the wonder, how they were brought so far, and how they raised them so high, when they laid them in their places. It was no less than twenty years in building, by three hundred sixty-six thousand workmen and labourers, who wrought without intermission; and whose expences only in radishes, onions and garlic, were computed at one thousand eight hundred talents. It has now stood about three thousand and three hundred years, and tho' so very old, shews no sign of decay. Herodotus says, ' That king
' Cleops was reduced to such extreme poverty,
' by the charge in erecting it, that his necessities
' compelled him to expose his daughter to the
' brutalities of any person, let the reward of her
' shame be never so inconsiderable.'

The ancient kings of Egypt, in order to perpetuate their memories, at an incredible expence of time and money, cut thro' all the main land between Arsinoe and Cairo, which is fourscore miles, so that vessels of considerable bulk might pass from the one place to the other; which great inlet, Sesostris the potent king of Egypt, and many years after him, Ptolomæus Philadelphus resolved to make wider and deeper in the channel, to let the Red Sea into the Mediterranean, that the Indian merchants might with greater ease, and at less charge, convey their goods to Cairo and Alexandria; from which rash attempt Sesostris was cut off by death, and Ptolomæus being better advised, threw it off in time, being apprehensive that bringing the South Sea into the Mediterranean, Greece and other fertile countries in Asia might be overflow'd, and so at
a great

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a great expence, instead of being counted a benefactor to his country, his memory might be loaded with curses, for projecting their ruin. *Knowle's Turk. Hist.*

Caius Caligula was of such an odd kind of humour, that he contemned all things that were common, tho' never so advantageous to the public, and his great delight was in doing or attempting things which were thought impossible to be accomplish'd; and therefore would erect stately palaces on piles, where the sea was most tempestuous and deep. He hewed down rocks of the hardest stones: Plains he raised to a great height, by levelling the adjoining mountains, and digging down the tops of hills: He turned the course of rivers into new channels, of deeps made shallows, and of shallow places rendered them unfathomable, and all this at vast expences, without any kind of profit, only to gratify an ambitious humour of contending with impossibilities, and doing what other men could not. *Suetonius.*

The lord Brereton was possess'd of a salt-pit in Cheshire, that yielded a considerable profit; but observing that it was narrow, and but of a small depth, order was given to widen the pit, and sink it deeper, which work was carried on at a great expence; but the surveyors being over covetous, they caused the pit to be sunk so deep, that they let in the fresh water, which could never be kept out since, and so lost the benefit of the brine pit for ever. *Useless Nov.*

George Villars duke of Buckingham, being persuaded by a pack of knaves, that called themselves Chemical Operators, that they had the secret of producing the Philosopher's Stone, but
wanted

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wanted money to carry on the process; his grace, that was naturally inquisitive after curiosities of uncommon production, engaged to assist them with money to carry on the work, and perform'd his promise at a vast expence. An elaboratory was built, utensils provided, and the family filled with the most famous artists in the transmutation of metals. This great charge continued upon the duke for some years, for whoever was unpaid, or whatever was neglected, money must be found to bear the charge of the elaboratory, and pay the operators; till this chimaera, with other extravagances and mismanagements in the family, had caused the mortgaging and selling many fair manors, lordships, towns, and good farms. In all this time nothing was produced by these sons of art of any value, for either the glass broke, or the man was drunk, and let out the fire, or some other misfortune still attended the grand process, at the time assign'd for a *Je ne scay quoi* to be produced, that must turn all things into gold. The duke encountering nothing but disappointments, and the operators finding themselves slighted, and money very difficult to be had, the project fell. I will not guess at the duke's charge any further than to tell you, that besides the charge of the elaboratory, and paying Italian, German, and French operators, and their philosophical attendants, one of the most inconsiderable operators, by name —— Huniades, carried off from the duke's service about this project above sixteen thousand pounds, which he improving by usury, extortion, dying a debtor to his back and belly, and lodging in a garret, enabled him at his death to leave his sister, a poor woman that sold earthen ware
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in Shoreditch, above thirty thousand pounds sterling.

It were endless to give instances of the folly of those men who have thrown away their time and money in fruitless searches after what is called the Grand Operation, or Philosopher's Stone, and the methods they have taken to accomplish it. Some have thought to compass their end by mixing metals with such other matters as serve to purify them from their grosser parts, and work their preparations with great fires; others digest them in spirituous liquors, and so draw out their mercury, which they think to have the aptest disposition to make gold. Others again search after the seed of gold in gold itself, and expect to find it there as the seed of a vegetable in a vegetable, &c. then by heat to draw out the mercury of gold, which if they could once obtain, sowing this mercury in the earth, they fancy it would bring forth gold as certainly as seed does a plant. I should never make an end of this subject, if I should speak of the labours and pains, watchings, vexations and frettings, and especially the costs these unfortunate men plunge themselves into in following their several fancies; they are so extremely prepossessed with the conceit of becoming rich of a sudden, that they are altogether incapable of any sober admonition, and shut their ears to any thing that can be said to disabuse them, and so run themselves into the lowest degree of poverty. Penotus will serve us for an instance of this nature, among thousands of others. He died at ninety-eight years of age, in the hospital of Sierdon in Switzerland, and was used to say before he died, having spent his whole life in vainly searching after the philosopher's

pher's stone, that if he had a mortal enemy that he durst not encounter openly, he would advise him, above all things, to give up himself to the study and practice of alchymy. *Lemery's Chem.*

C H A P. XII.

Of atheists, and irreligious persons, their actions and punishments.

TH O' 'tis the interest of an ill man there should be no God, because then there could be no punishment for sin, and tho' this interest passes into argument, yet 'tis never so conclusive as to pass into an entire satisfaction; for I cannot believe any person that has the use of his rational faculties, and gives himself the liberty of thinking, can deny the existence of a deity, both as to creation and providence. Then if every man believes there is a God; not to live in obedience to his precepts, is to enhance the guilt, and bring conscience as a witness to convict the offender of wilful transgressions. As for profess'd atheists, or such as have pretended to be so, and durst presume to affront their deities, let others read the blackness of their sin, in the exemplary punishment that attended it.

Jordanus Brutus, otherwise Giordano Bruno, a native of Nola in the kingdom of Naples, in the year 1584 wrote an atheistical treatise, entitled, *Spaccio della Bestia Trionfante*, which he dedicated to Sir Philip Sidney. The author, after visiting several places, at last went to Venice, where, for the impious opinions he had broach'd
in

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in the above book and others, he was seized by the inquisitor, and thrown into prison; afterwards he was sent to Rome to be examin'd, and was convicted of errors. He was allowed forty days to deliberate, and he promised to retract. He afterwards maintained his errors again, and had forty days more allowed him. Lastly, as it appeared that he only design'd to impose upon the pope and the inquisition, after he had been almost two years in prison, he was brought on the 9th of *February* 1600, before the court of the inquisition, in the palace of the grand inquisitor; where he appeared in the presence of the cardinals of the holy office, the consultors of the inquisition, and the governor of the city. And, being upon his knees, he heard his sentence pronounced against him; the tenor of which was as follows. In the first place, they gave an account of his life, studies, and doctrine; they mentioned the care with which the inquisition had endeavoured to reclaim him; they described his obstinacy and impiety; afterward he was degraded, excommunicated, and delivered to the secular power. The ceremony being over, he only spoke these words in a threatening manner: 'Perhaps you are more terrified than I am at the sentence you have pronounced against me.' He was afterward kept a week in prison, to see whether he would retract, but to no purpose; wherefore he was brought to the stake. A crucifix was presented to him at the point of death, but he rejected it in a scornful manner, casting a wild look at it. He was burnt on the 17th of *February*, in the year 1600. *Gen. Dict.*

The emperor Julian at first counterfeited being a Christian, and for sometime appeared zealous

lous in the worship of Christ; but afterward his mask dropping off, he became a violent persecutor of the Christians, and ridiculed their whole religion. In these scoffing practices he continued, till making war against the Persians, he was deadly wounded by an unknown hand, betwixt his ribs and bowels, and finding his case desperate, he filled his hand with his own blood, and threw it up against heaven, saying, ‘Satisfy thy malice, O Galilean (meaning Christ) for thou hast overcome me.’ *Fulgos Exemp.*

Nero the emperor, in abhorrence of the Christian religion, spilt their blood in sport, demolish’d their temples, threw down their altars, and in this extravagant humour spared not the Syrian Goddess which he worshipped himself, but threw urine in her face. By these abominable practices he became hated of God and men, the people of Rome rose against him, and forced him to save himself from their fury by a shameful flight, where being apprehensive that he at last must fall into their hands, and that they would load him with torments worse than death, he killed himself with his own hand, to prevent a popular execution. *Ibid.*

A young gentleman of the city of Florence in Italy, being accounted brave and dextrous at single-sword, being to fight a duel with another young man called Forchebene, they were accompanied into the field with several of their acquaintance, where a friend saluted the former with his good wishes, saying, ‘Pray God give you the victory over your antagonist.’ Whereupon the other answer’d, ‘How can he fail to do otherwise.’ Forchebene overhearing them, reply’d, ‘These blasphemous words will render
‘ me

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‘ me the executioner of divine vengeance.’ Immediately they assaulted each other with equal fury: The combat, for some time, continued doubtful; but at length Forchebene made such a home-thrust into his adversary’s mouth, that he fixed his tongue to his neck, the sword appearing above six inches on the other side, of which wound he died immediately, receiving his death in the part that had offended. *Lord Renney’s civil Considerations.*

Pope Leo X. seeing what vast sums of money were brought into the treasury of the church, by the Popish artifice of cheating the world by pardons and indulgences, said to cardinal Bombus, ‘ See what heaps of coin we get by abusing the ignorant with the fable of Christ.’ And when the pangs of death were upon him, and the same cardinal offered him advice and comfort, by reading some texts of scripture to him, he answer’d, ‘ Away with those trifling stories concerning Christ.’ *Clark’s Mirror.*

John, king of England, having long opposed the authority of the see of Rome, and at last being compelled to make a dishonourable submission, said, ‘ That his affairs were all unsuccessful, since he was reconciled to God and the pope.’ At another time having diverted himself at the chase, and hunted down a very fat buck, ‘ See, says he, how well fed the rogue is, and yet I dare be sworn he never was at mass in his life.’ Nay, so little regard had he for religion, that when he had received several defeats from his enemies, he sent Sir Thomas Hardington and Sir Ralph Nichols to Miramumalim, king of Morocco, promising to surrender his kingdom to him, and turn Mahometan,

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if he would assist him with forces to subdue his Barons; but the infidel prince answered the ambassador, 'That if their master could be of any religion, he was certainly of none, and consequently not to be trusted.' King John being driven from place to place, and taking shelter in a convent, was poisoned by a monk of Swinstead abbey in Lincolnshire. *Bak. Chron. &c.*

A French cardinal making his solemn entry into the city of Paris, in extraordinary state and magnificence, seeing the people croud about him for his blessing, he bestow'd it on them very gravely, but added, 'Since these silly animals have a desire to be deceiv'd, let them be deceived in the devil's name.' *Clark Mir.*

There was a man living in the town of Bedford, of a quick wit, a bold spirit, and a fluent tongue, but of a loose and debauch'd behaviour, who, in my hearing, says the author of this relation, affirm'd that he did not believe there was either God or Devil, heaven or hell. Not long after he was apprehended, and for a notorious crime condemn'd to be hang'd. The day before his execution I went to him, says my author, on purpose to know if the thoughts of approaching certain death had made any alteration in his former atheistical principles. And being admitted to him, I found he was now quite of another mind; for with many tears he bewailed his former delusions, and told me, 'That a prison, and the serious thoughts of death, had open'd the eyes of his understanding, and that when he formerly told me there was no God, yet he did not then heartily believe what he said; but that he being of a lewd and wicked life, thought

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‘ thought it necessary to blind his conscience,
‘ and out-brave the world, with a pretence that
‘ it was his principle, and that he was assur’d of
‘ what he said, of which he now heartily re-
‘ pented.’ *Athen. Oracle.*

Mahomet Effendi, a man well skilled in the oriental learning, most impudently in all places where he came, inveighed bitterly against the being of God; and one of his principal arguments to uphold this blasphemous principle, was,
‘ That if there was a God, and he so wise and
‘ omnipotent as his priests declared him to be,
‘ he would never suffer him to live, that was
‘ the greatest enemy and reproacher of a deity
‘ in the world, but would strike him dead with
‘ thunder, or by some other dreadful punishment,
‘ make him an example to others.’ He was at length condemn’d to die, but might have saved his life, by acknowledging his crime, and promising a reformation; but he rather chose to die a martyr for his wicked principle, and so was executed. *Ricaut. Turk. Hist.*

Under the reign of queen Elizabeth, in 1591, appeared a great blasphemer, named Hacket, born at Oundle in Northamptonshire, who declared that he was divinely inspired, nay, was the Messiah himself, supreme monarch of the world, and that he alone was to be obey’d, and queen Elizabeth deposed; for which he was indicted, confessed himself guilty, and by his blasphemous answers struck the auditors into horror and astonishment. Being condemn’d, he was laid upon a hurdle, and drawn through the principal places in the city, incessantly roaring out, ‘ Jehovah
‘ Messias, behold the heavens open, behold the
‘ son of the Most High descending to deliver me.’

Being at the gallows, and admonish'd to acknowledge his sin against God and the queen; the execrable wretch, inveighing bitterly against the queen, called aloud to God, 'To shew some
' miracles from the clouds to convert the infi-
' dels, and to rescue him from his enemies; but
' if thou wilt not do it, faith he, I will set the
' heavens on fire, and with these hands put thee
' from thy throne.' Then turning to the hang-
man, as he was putting the rope about his neck,
he said, 'Thou bastard, wilt thou hang Hacket
' thy king?' And when the rope was about his
neck, he casting up his eyes to heaven, and grin-
ning, said, 'Dost thou pay me with this instead
' of a kingdom, I am coming to revenge it?'
Kingst. Hist. Eng.

C H A P. XIII.

Of beauty both in men and women.

AN unaffected beauty always carries with it a respect and superiority, that proceeds from the impulse of nature. Every one submits to the power and force of its charms, without knowing why. Its native excellence captivates the senses, excites veneration, and gains a pre-eminence over valour, discretion, prudence and majesty itself. It humbles the proud, turns a miser into a prodigal, and converts a savage nature into softness.

Sir Walter Raleigh tells us, that Parthenopæus one of the seven warlike princes of the Argives, was so transcendently beautiful and charming,
that

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that when he was in the bloodiest engagement, if his helmet was up high enough for his face to be seen, his very enemies would not attempt to strike at, or do him the least injury. *Hist. of World.*

Alcibiades, a nobleman of Athens, of whom it was said he could conform himself to all companies, was also so incomparably beautiful, that he was admired by all men; and which more augments the wonder, it continued without any cloud or diminution from his cradle to his grave. *Plut. in Alcib.*

Demetrius Poliorcetes, son of Antigonus king of Asia, was accounted a master-piece in nature; he was tall, slender and well proportioned; of a sweet yet grave behaviour, a lamb and a lion in the same person; was of a familiar and majestic deportment at the same time; but above all, the loveliness of his countenance was in such perfection, that it attracted the eyes and admiration of all men, insomuch that the best painters were unable to reach the curious lines and graces of his mien, and wheresoever he came, he was followed by the multitude, merely to please themselves with viewing him. *Diod. Sicul. Bibliothec.*

Spuria, a young gentleman of Hetruria, was a person of such uncommon beauty, that he won the eyes and hearts of several ladies of quality, so as to love and desire him, tho' wholly unsought by him; but having notice that he lay under the suspicion of their parents, guardians and husbands, he cut such rude gashes in his face, as utterly deform'd and spoiled it; chusing rather by an ugly face to declare his innocence, than by a handsome one to tempt any of the fair sex to acts of dishonour and unchastity. *Val. Max.*

King

King Edward IV was every way one of the completest persons of the age he lived in, very tall, fair-complexion'd, and of a most majestic awful presence. In the 14th year of his reign, a free benevolence being granted to maintain a war against France, he pleasantly demanded of a rich widow what she would give him towards bearing his expences in that war. 'By my troth, quoth she, king, thou'rt een a honson mon, and for thy lovely face thou sha't ha twenty pounds.' That sum being great in those days, and more by half than the king expected, he gave the widow thanks, and kindly saluted her; which had such effect upon the old woman, that she reply'd, 'Neay now king by'th me's thou sha't ha twenty pound more,' and paid it accordingly.

Cleopatra, daughter of Auletes, sister and wife to Ptolomy the last, and queen of Egypt, was the most beautiful woman of all Egypt, and as her name imports, was the glory of that country. As an addition to her great beauty, she was endow'd with eloquence to admiration, and had such a charming and affable way in speaking, that she subdued the great soul of Julius Cæsar, after he had conquer'd Pompey. And after both their deaths, and Augustus and Mark Anthony had divided the Roman empire between them, she employ'd her charms so effectually, that she won the heart of Mark Anthony, and obliged him so entirely in her service, that for her sake he lost his dominions, his honour and his life. *Suet. in August.*

Aspasia, daughter of Hermotimus the Phocensian, was of such exquisite beauty, that she far excelled all her sex in the elegance of her shape

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and mein. She employ'd none of the little female arts to set her off to greater advantage; for as she wanted none of those embellishments, so she despised them. She was descended from and educated by poor but honest parents, and took care to keep herself as chaste as she was beautiful, so that having irreproachable and certain testimony of both, king Cyrus, junior took her to wife; and after his decease, she espoused Artaxerxes the succeeding monarch of Persia. *Ælian Var. Hist.*

Jane Shore, who was mistress to king Edward IV. and after his decease to the lord chamberlain Hastings, was a woman of incomparable beauty, insomuch that when she did penance before St. Paul's cross, on a Sunday, with a taper in her hand, tho' she was in an undress, appeared so lovely a creature, and behaved herself so modestly, that many who abhorred the lewdness of her life, could not forbear pitying her in the miserable condition she was reduced to. And indeed 'tis said in her commendation, tho' she was in extraordinary favour with king Edward, she never employed it to the prejudice of any person, but did all the good she could for every one. She lived to a mere skeleton, and in her latter days was reduced to such extreme poverty, that she was forced to ask alms of some, who might have been beggars all their lives, if she had not been their friend and benefactress when in prosperity. *Kingston's Hist. Eng.*

Phryne, a woman of extraordinary beauty, but of an ill character, for her lascivious life in Athens, having a tryal before the judges, and fearing to be cast, whilst she was pleading for herself, pulled up her breasts, and discovered such beauties

beauties to the sight of her judges, that being charm'd with her allurements, and forgetting their own characters, they acquitted her; but not without making a law, 'That no woman for the future should be allowed to plead her own cause.' *Herdfeld in Sphing.*

Lais, the famous Corinthian curtezan, was of such a singular beauty, that she enchanted all that saw her, with ardent desires to enjoy her conversation; but being herself surprized into love for Hippolochus, she bid adieu to the mountain Acorinthus, where she inhabited, and flying from a shoal of other admirers, travelled to Megalopolis to him; where the women, out of mere revenge and spight to see themselves out-done, and their own faces disparaged and decried by the surpassing beauty of a stranger, with all imaginable rage and fury, dragg'd her into the temple of Venus, and stoned her to death. *Plutarch Mor. de Amor.*

When Troy was taken, and the war at an end, Menelaus threatened to kill Helena as the cause of all their miseries; but when he saw her, as one amazed at her divine beauty, he had no power to strike so sweet a creature. Athenæus says, 'That Helena was worth the ten years contention of the Trojans and Greeks.' *Deipnos. Hist.*

C H A P. XIV.

Mean beginnings, the honour and benefit of remembering them.

FROM mean beginnings to arrive at great things, tho' it commends the industry of the agents, or their luck in having friends; yet a sudden and unexpected rise is always attended with the extremes of envy or applause. The indubitable method to avoid the danger of the former, and possess the happiness of the latter, is, to remember ones obscure original, and to have on all occasions our low beginnings in one's own mouth, to keep them out of other men's; for few men's advantages are remember'd to their disparagement, till they create enemies by forgetting themselves. Humility continues respect, but pride and arrogance extinguishes it.

Pope Benedict XI. was descended from an obscure family, and continued the remembrance of his primitive poverty in his most exalted circumstances. At his first admission into the convent, his mother subsisted by being laundress to the monks, and continued so many years after. When he was elected pope, he sent for his mother to him, and being come to Rome, the ladies of quality, thinking it was below the dignity of his holiness, to bring her to him in her plain, homely, country apparel, dress'd her up according to the mode, in a costly habit. Thus transform'd, she was conducted in state to the pope, who, after viewing her some time, said to the ladies

ladies that brought her, ' You have mistaken
' my message, I sent for my mother, pray bring
' her to me, that I may pay my duty to her; as
' for this fine lady, she is a stranger to me, my
' mother is a waller-woman, and 'tis her that
' I have a great desire to see.' The ladies under-
standing his meaning, retired into another apart-
ment, dressed her up in her country-garb, and
then presented her again to his holiness, who
embraced her, saying, ' In this sort of dress I
' left my mother, in this I acknowledge her to
' be my mother, and receive her with a hearty
' welcome.' The same thing was done by pope
Sixtus Quintus to his sister. *Drex. Oper.*

The emperors of China look no further for
their wives, but among their own subjects, and
if they are virtuous and handsome have no re-
spect to their birth or fortune, so it often hap-
pens, that they marry artificers daughters. One
of them was a mason's daughter, and always
kept a trowel by her when she was dignified
with the character of empress; and if at any
time the young prince her son carried it too
proudly, she humbled him with the sight of that
instrument, wherewith his grandfather subsisted
himself and family. *Greg. Let. in Vit. S. 2.*

Agathocles the son of a potter, tho' by indi-
rect means he became king of Sicily, yet would
never wear the crown belonging to that monar-
chy, nor have any guards to attend him; but in
remembrance of his low extraction, made use of
earthen vessels with his name engraved on them
for that purpose.

Willegis archbishop of Mentz, was the son of
a wheel-wright, in the town of Schoningen and
province of Brunswick, and from that low estate

by hard study and a holy life, rising to the highest preferments in the church; that his former circumstances might not slip his memory, or an eminent and wealthy post betray him into pride and vanity, he caused cart-wheels to be painted on the glass-windows of his cathedral church, and on those of his palace. In his bed-chamber he caused these words to be written in capital letters; ‘Willegis, Willegis, call to mind what thou camest from.’ The humility of this reverend and pious prelate was afterwards in such high esteem, that to perpetuate his memory, a cart-wheel argent in a field, Gules, was appointed to be, and continues to this day, the ensign or bearing of that archiepiscopal see. *Camer. ep. subciv.*

A Premislaus III, king of Bohemia, was a husbandman, or tiller of the ground, but being first entered in the catalogue of the nobility, and afterward married to Libussa, princess of Bohemia, he in remembrance of his late employment, when he was to be crown’d and invested with the regalia, brought with him a pair of wooden shoes, which were wont to be worn by the peasants of that country, as well as in France, and some one taking the liberty to ask what he meant by that solecism, he answer’d, ‘That they might be hung up in the castle of Vifegrade, to put his successors in mind that the first Bohemian prince of that family was taken from the plow to that sublime dignity; and that he who was but a mean husbandman, being brought to wear a diadem, had nothing to boast of.’ These wooden shoes are still kept in Bohemia, as relicks of great esteem, and the clergy of Vifegrade still carry them in procession upon

upon every coronation day. This king was founder of the city of Prague, inclosed it with a wall, had a long and happy reign, and was bless'd with a numerous issue, that long filled the throne of Bohemia. *Ibid.*

Thomas Cromwell, earl of Essex, was son of a blacksmith, and being raised to the highest honours of the kingdom, was so far from forgetting what he was, and from whence he came, that he took all occasions to remember them. Riding in his coach through Cheapside, accompanied by the archbishop of Canterbury, he saw a poor woman, an inhabitant of Hounslow, which put him in mind, that in his younger years he had run in debt to her in the sum of forty shillings. He caused her to be brought to him, and asked her, 'If she was not his creditor?' she said, 'Yes, but was afraid to ask it, tho' she was in great necessity.' His lordship bid her go to his house, and stay till he came, and then he did not only pay her debt with interest, but gave her an annual pension of four pounds a year, and a livery once a year for her life. Mr. Frescobaldi, a merchant of Florence, who had assisted him in his younger days, being fallen into poverty, he not only relieved with a liberal hand, but gave him money to pay his debts, and live handsomely in the world. Another time being at dinner with other great men at the monastery of Sheen, he saw far off a poor fellow that rung the bell, and did the drudgery of the convent for his bread; his lordship called him to him, and before all the noblemen at the table, shook him by the hand, saying, 'My lords, this poor creature's father was a good friend of mine, and gave me many a meal's meat when I wanted it.' Then he said

to the poor man, 'Come to my house, my friend, and I will make a handsome provision for thee for thy life.' And did it accordingly. *Clark's Marrow of Eccl. Hist.*

Mr. Ignatius Jordan, born at Lime in Dorsetshire, was sent when young to Exeter, and bound apprentice to a merchant, and from an inconsiderable beginning arrived to a plentiful estate, bore the office of mayor, and of justice of the peace twenty-four years together. When some litigious persons threatened they would plague him with law-suits, till they had not left him worth a groat, he answer'd smiling, 'Then I shall be but two-pence poorer than when I came to Exeter, for I brought but six-pence with me hither. *Ibid.*

C H A P. XV.

Of births, strange, monstrous and numerous.

NOTHING in nature is truer than that saying of Tully, *Mille modis morimur, uno tantum nascimur*; 'There are many ways to convey us to our long homes, but there is but one to bring us into the world.' And that one is often attended with such variety of accidents, that make exceptions to the general rule. Sometimes nature will please herself by going out of the common road, and yet her production shall be agreeable: And other times, by a defect, or redundancy of materials, she miscarries in her main design of perfection in its kind, and exhibits what

what is preternatural or monstrous, as will be found among the following examples.

Zoroastres, king of the Bactrians, is the only instance we meet with in history that came laughing into the world, and if he had foreseen his destiny, he would have cried like other infants. His head, or rather brains did beat with such force, that they repelled the midwife's hand; a sign, says Pliny, that he would prove a very learned man, and indeed he excelled in all the abstruse parts of learning, viz. natural magic, astronomy, mathematics, &c. for which he got no better name among the vulgar, than that of a conjuror, and was killed by Ninus. *Pliny's Nat. Hist.*

When Spinola besieged Bergen-op-zoom, a woman near her time fetching water, was cut off in the waste by a cannon-bullet, and her lower parts fell into the water. People ran immediately to her, and saw a child stir in her womb. It was drawn out, and carried to Don Cordua's tent, where it was carefully attended. Afterwards it was carried to Antwerp, and the Infanta Isabella caused it to be christened by the name of Albertus Ambrosius. *Barthol. Hist. Anet.*

Jacobus Egh, of the city of Sarda in the Low Countries, kept a bull tedder'd in a meadow to feed; who being anger'd by the boys, broke his tye, and ran to the cows. The field-keeper endeavouring to force him back again, struck him with his staff, which so enraged the surly beast, that he run at him with his horns, wounded him, and threw him down. His wife (being within a month of her reckoning) seeing her husband over-power'd by the bull, and his life in danger,

run to help him; the bull left her husband, and running at her, toss'd her high over his head, tore her belly, and out came the child on a soft piece of ground; which being carried home, and carefully tended by a midwife, was christened on the first of September 1647, and was very like to live. The man died in thirty-six hours, and the woman in four. The bull was killed the next day by the command of the magistrates of the city.

To this relation give me leave to add another of the same kind on my own knowledge.

A woman big with child, living in Little Haradon near Wellingborough in the county of Northampton, being milking in those grounds, a cow taking some distaste, struck the woman with one of her horns, which blow at once ript her belly, laid her for dead upon the ground, and the child lying by her, but the navel-string not broke. This disaster soon brought all the women in the parish to her assistance, who gave her Aqua Vitæ, carried her home, laid her and her child upon the bed, and then could only pity her, for more they could not do. Some would have a surgeon sent for, others said they would both be dead before one could come. While they were thus debating the point, some women at the door saw Dr. Boles, an eminent physician in that country, by accident riding through the town. They ran to him, told the case, and begg'd his help. He modestly refused to see her, saying, he could do her no good; but at their repeated importunities with showers of tears, he went in, viewed the sad spectacles, and immediately fell to work; put the child into its mother's womb again, after it had been above
an

an hour out, sewed up the wound, sent to a surgeon to follow his further directions, and left her to take some rest. The doctor hearing she was alive, came two days after to visit her, and gave her further directions, with money to buy her necessaries, and pay her nurses, for she was but a poor woman. In short, the woman and the child did both well, she went abroad in a fortnight, was safely delivered of a son eleven weeks after, to whom the doctor was godfather, and named him Boles. He likewise very charitably paid the parents for nursing his godson, at his own charge maintained him at school, put him apprentice in London, and left him a legacy when he died.

Gorgias, a renown'd person in Epirus, had a remarkable birth. His mother being near her time, sickned and died, and as she was carrying to her grave, the bearers and mourners were astonished to hear the cry of an infant in the coffin; whereupon they return'd, and opening the coffin, found Gorgias had slipt from the womb in the funeral solemnities of his mother. Her coffin was his cradle, and her death gave a great hero for the service and safety of Epirus.
Val. Max.

Buchanan gives us a relation of a strange preternatural birth; which below the navel was one entire body, but in the superior parts was two. When any member below the navel was hurt, both bodies had their share in the pain, but if above, that body which was hurt only felt the pain. These bodies would sometimes disagree, and thwart one another in opinion to the raising mutual heats. The one dying before the other, the body that survived sensibly pined away till

it followed the others steps to a single grave.
Rosse Arcan. Microcosm.

Montaigne says, he saw a child, which two men and a woman, who called themselves the father, the uncle and aunt of it, carried about to get money by shewing it, by reason it was so strange a creature. It was, says he, of a common form, and could stand upon its feet; could go, and gabble much like other children of the age; it had never as yet taken any other nourishment but from the nurse's breasts, and what, in my presence, they tried to put into the mouth of it, it only chew'd a little and spit it out again without swallowing; the cry of it, indeed, seem'd a little odd and particular, and it was just fourteen months old. Under the breast it was joined to another child, but without a head, and that had the spine of the back without motion, the rest entire; for tho' it had one arm shorter than the other, it had been broken by accident at their birth; they were join'd breast to breast, as if a lesser child would reach the arms about the neck of one something bigger. The juncture and thickness of the place where they were conjoin'd was not above four fingers, or thereabouts, so that if you thrust up the imperfect-child you might see the navel of the other below it, and the joining was betwixt the paps and the navel. The navel of the imperfect child could not be seen, but all the rest of the belly; so that all the rest that was not joined of the imperfect one, as arms, buttocks, thighs and legs, hung dangling upon the other, and might reach to the mid-leg. The nurse moreover told us that it urin'd at both bodies, and also the members of the other were nourish'd, sensible, and in the same plight with

with that she gave suck to, excepting that they were shorter and less.

Bartholinus, in his anatomical history, tells us he saw at Hafnia, and afterward at Basil in Switzerland, Lazarus Colredo a Genoeſe, then about the twenty-eighth year of his age, who had a little brother growing out of his breast, which came into the world with him. He had two arms, and but only three fingers on each hand, which he ſometimes moved, as alſo his ears and lips. He voided excrements at his mouth, noſe and ears, but no where elſe; and had its nourishment only by what the greater brother took. The little one had diſtinct, vital and animal parts from the other, as was apparent, becauſe he wak'd and ſlept when the other did not. Their natural bowels, viz. the liver, ſpleen, &c. were the ſame in both. The mouth of the little brother was generally open and wet with ſpittle, and his head ſomewhat deform'd, and bigger than that of Lazarus. The greater brother was well-proportioned in his limbs, of an affable behaviour, and very modiſh in his clothes; he covered the body of his little brother with his cloak, and none could ſuſpect he had a monſter about him. He always ſeem'd a man of courage, but could not forbear being ſollicitous about his death, becauſe he was apprehenſive if his brother ſhould die before him, the putrefaction of that body muſt alſo occaſion his death, and therefore took greater care of him than of himſelf.

When S. Fulvius Flaccus, and Q. Calphurnius Piſo, were conſuls, a female ſervant in Rome brought forth a child, having four feet, and as
many

many hands; four eyes, four ears, and two instruments of generation. *Pliny's Nat. Hist.*

At Cracow upon the Vistula, the capital city of the kingdom of Poland, in the year 1543, was born a child of no mean parentage, with eyes sparkling like fire, a mouth and nostrils resembling that of an ox, long horns, and hairy on the back like a water spaniel. On its breast were faces of Apes, and cats eyes under the navel annex'd to the hypogastrium, or that part of the belly which reaches from the navel to the privy-members. Upon both elbows and knees it had heads resembling those of dogs, the feet were like swans feet, and it had a tail turned towards the back about two foot long; it lived but two hours, and at the point of death utter'd these words; 'Watch, for the Lord cometh.' *Licosth. de Prodigis.*

At Heyford-Purcel in Oxfordshire, a child was heard to cry very audibly in its mother's womb some days before it was born, which so terrify'd the female neighbourhood, who had been taught by their grannums that it was a prognostic of some public calamity, that with great difficulty they were persuad'd to come and assist at the woman's labour. *Dr. Plot's Nat. Hist.*

There was a seaman's wife in Holmiana who was eight month's gone with child, after which time the child was heard to cry in her womb three several times, viz. on Christmas Eve, the calends of January, and on the feast of Epiphany, and that so very loud, that it was heard by the neighbourhood. The thing was so uncommon, that the magistrates gave orders the woman should be diligently watch'd, and every one spent their verdicts

verdicts about what a strange monster the woman would bring forth; but when her time was come, the woman was deliver'd of a fine girl in due shape and proportion. *Barthol. Anat. Hist.*

A Cheshire lady, who was seven months gone with child, sitting with her husband, and other company, in the dining-room after dinner, felt an extraordinary motion in her belly, which heav'd up her clothes visibly to all that were present, and on a sudden a voice was heard, but from whence none could imagine. It was heard a second time, with the same amazement to the audience; but at the third, it was perfectly known to proceed from the womb. This account was given by the lady herself to Dr. Walter Needham, and that the child was at the same time in good health, and no ill accident attended the mother in her labour. *Disquisit. Anat.*

Ausonius gives us a relation of a certain Roman lady named Callicrata, who had twenty-nine children, and tho' she lived to a hundred and five years of age, yet none of them died before her. *Fuller's Worth.*

John Francis, earl of Mirandula, acquaints us, that a woman named Dorothy was deliver'd of ten sons at one birth, and eleven at another. *Schink. Obs.*

Iermentrunes, the wife of Isenbard earl of Altorf, hearing of a woman that had three children at a birth, caused her to be prosecuted as an adultress, and said, 'She deserv'd to be tied up in a sack, and thrown into the river.' The next year the countess herself proved to be with child, and the earl her husband being absent, was deliver'd of twelve sons in right shape, but very
small

small ones: And now she fearing, by way of retaliation, that, according to her own doctrine, she must be counted an adultress, gave order that eleven of them should be drowned, and only one kept alive. But providence so order'd it, that earl Isenbard met the woman that was carrying the infants to their watry graves. He demanded what she had in her apron; she answer'd, 'A company of Guelphs (Whelps) that she was going to drown in the next river.' The earl desired to see them, but the woman refused to shew them, and would have gone from him; but he grew the more importunate, and she finding herself unable to escape his hands, shew'd him the eleven children, and told him the whole story. The earl immediately ordered them to be carried to nurse, and took care for their education, without acquainting his lady with it. When they were grown pretty big, he caused them to be brought home, and set in the hall with him whom his mother had bred up. Their countenances were all so alike, that their mother could not but know him; and being troubled in conscience for the crime she had committed in her intention, tho' the action was prevented, she fell on her knees to her husband, confess'd, and begg'd pardon for her unnatural guilt, and by the clemency of her husband obtain'd it. And so began the honourable name of the Guelphs, that warred so long against the Gibellines in the wars of Germany and Italy. *Cammer. Hor. Subcifu.*

Matilda, wife of count Herman of Henneberg, saw a poor widow-woman with a child in each arm, which she had at one birth by her de-

ceas'd husband, asking the charity of well-disposed people, towards her and their subsistence; and addressing herself to the lady, she slighted her importunity as a dishonest woman, saying, 'It was impossible a chaste wife could have two children at a birth by her husband.' The poor woman being disappointed of the lady's charity, and also reproach'd with dishonesty, pray'd to God, in vindication of her own chastity and integrity, 'That the countess, whom she thought was with child, might be delivered of as many children at one birth, as there were days in the year.' The lady was brought to bed on the Friday before Palm-Sunday, in the year 1276, and was deliver'd of 365 children, half boys, half girls, and the odd one an hermaphrodite, and were all christen'd by Guido the suffragan bishop of Utrecht; the males were all named John, and the females Elizabeth. They all died soon after. *Ibid.*

In St. Martin's church in Leicester is this inscription. 'Here lies the body of John Heyrick of this parish, who departed this life, April 2, 1589, aged about 76 years. He married Mary the daughter of John Bond, of Wardend in the county of Warwick, Esquire. He lived with the said Mary in one house fifty-two years, and in half that time never buried man, woman or child, tho' there were sometimes twenty in his household. He had issue by the said Mary, five sons and seven daughters. He was mayor of this town in 1559 and 1572. Mary lived to 97 years, and departed the 8th of September 1611. She saw before her death, of her children, and childrens children, and
' their

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‘ their children, to the number of one hundred
‘ forty-two.’

The lady Hester Temple, daughter of Miles Sands Esq; and wife of Sir Thomas Temple, of Stowe in the county of Buckingham, Baronet, had four sons and nine daughters, from whom descended, before the lady's death, seven hundred children. *Fuller's Worth.*

C H A P. XVI.

*Remarkable instances of affection and hatred
between brethren.*

W H E R E brotherly love is grounded on virtue and religion, and is kept up by the same principle, it resembles a true diamond, that is of great duration, and very hard to be broken. But since the best things, corrupted, become the worst in nature, care should be taken against imbibing any kind of prejudice, and that a door be left open to reconciliation; for if that be barr'd, the most endearing and tender affection will soon run into excess of hatred, with all its dismal consequences.

A false report being spread abroad, that Eumenes king of Asia was killed, caused his brother Attalus, who thought it was true, to ascend his brother's throne, seize his crown, and espouse his wife; but being better inform'd, and that Eumenes was coming home, Attalus went to meet him, and congratulate his happy return, tho' at the same time he had his fears about him,
of

of being ill-treated for his former actions in the king's absence. Eumenes discover'd no signs of anger, only whisper'd in his ear, ' That he ' should take care not to marry another man's ' wife, before he was sure her former husband ' was in his grave.' Eumenes died a little while after, and tho' he had a son of his own by his wife, yet he bequeathed the kingdom to his brother, together with the queen his wife. Attalus, on the other hand, to shew his love equall'd his brothers, tho' he had many children of his own wife, yet took particular care in the education of the son the queen had by Eumenes; and when he came to maturity of years, freely resign'd the kingdom to him, and retired to a private life.

Fulgos.

When the emperor Augustus had overcome and made Adiatoriges and his family prisoners, after leading them to Rome in triumph, he sentenced the father and the elder brother to be put to death; when the executioner came to the prison to do his office, and enquiring which was the eldest brother, there arose such a hot dispute between the two young princes, both asserting their seniority, that they might preserve the life of their brother, that the person who was to kill him knew not which to lay his hands on, till their mother persuaded Dyetentus that he would let his younger brother die for him, that she might the better be provided for, and then the fatal blow was given; but as soon as Augustus heard of this great example of fraternal love, he griev'd at his severity, and gave an honourable subsistence to the mother and her surviving son.

Heliodorus was surnamed Pius, upon this remarkable occasion, the people having deposed his brother Archigallus for rapine and tyranny, and given the crown to Heliodorus; he being a hunting, found his brother Archigallus in a deplorable condition in the woods. The king knew him, affectionately embraced him, and sent him privately into a safe place in the city, with a resolution, if possible, to effect his restoration. In this view the king pretended to be sick, and as often as any of the nobility came to visit him, he confined them one by one, and threatned them with death, if they would not immediately assist in the re-inauguration of his brother. And having by this stratagem gain'd all their consents, he summoned them all together, gain'd his point, Archigallus was restored to his monarchical dignity, and dying a little while after, Heliodorus succeeded him by a just title. *Fulgos.*

A soldier in the camp of Cn. Pompeius, finding one of his enemies press hard upon him, redoubled his force, and having killed and stript him, found he was his brother; and having with bitter words reviled the Gods, for suffering him to be guilty of fratricide, he carried his brother's corps, with all the pomp he could, into the camp, erected a funeral pile, and set it on fire; which last office being perform'd, he drew out the same sword with which he had unhappily killed his brother, thrust it into his heart, and falling upon the body of his brother, they were both burnt to ashes at the same time and place. *Valer. Max.*

The following account was inserted in the public news-papers, viz. Dublin, Jan. 29, 1740.
We

We hear from the county of Kildare of an extraordinary instance of affection in two batchelor brothers, who always lived together. The elder being seventy-seven, had a fever, and finding himself sinking, exhorted his brother, who was ten years younger, to resign himself to heaven, and bear their separation with christian patience; but he was so sensibly touched with grief, that losing his appetite, he fasted two days, and expired as soon as he was told his brother was dead. They were the eldest branch of the family of Baltinglafs. They lived most innocently, went constantly to church, and spent their fortune and lives in good nature and charitable acts.

In the beginning of the 16th century, a Portugueze carrack sailing from Lisbon to Goa, having on board twelve hundred souls, unfortunately struck upon a rock, and broke her bottom.

The captain in this distress ordered the pinnace to be launch'd, into which, after having toss'd in a small quantity of biscuit, and some few boxes of marmelade, he got himself, with nineteen others, who seeing the danger of a crowd in the common horror, rushing into the boat, drew their swords and prevented the coming in of any more.

Here their eyes were entertain'd with the most dismal of spectacles, the sight of their sinking friends, and their ears with the cries of so many in the same misery, whom they could not help without their own destruction. They were besides destitute on the vast Indian ocean, in an open boat, without any compass to direct them or any fresh water, but what must fall from those heavens, whose mercy alone could deliver them. To which
must

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must be added, the inevitable danger of being overfet by the first wind that should raise the waves, besides the certainty of perishing as soon as their small stock of provisions should be spent, which only serv'd to prolong their miseries by reserving them for a more lingering and cruel death. In this distress, after they had for four days rowed to and fro, without guide or direction, the captain, overcome with grief and fatigue, died. This oblig'd them to chuse one of their own company to command them, whose orders they agreed implicitly, without any reserve, to follow.

The choice fell upon a gentleman, who immediately propos'd to the company to draw lots, and throw every fourth man over board, by reason their provision was spent so far, as not to last above three days longer. They were now nineteen persons in all; in this number were a friar and the carpenter, both whom they would exempt, by reason of their being so necessary; as also their new captain; so that there were four to die out of the sixteen remaining.

The three first on whom the lot fell, after having confess'd, and received absolution, submitted to their fate.

The fourth, whom fortune condemn'd, was a Portugueze gentleman who had a younger brother in the boat, who, seeing him about to be flung over-board, most tenderly embraced him, and with tears in his eyes besought him to let him die for him; enforcing his arguments by telling him, ' That he was a married man, and ' had a wife and children at Goa, besides the ' care of three sisters who absolutely depended ' upon him: That as for himself, he was single, ' and

‘ and his life of no great importance ; he therefore conjured him to let him supply his place.’

The elder brother astonish’d and melted with this generosity, replied, ‘ That since the providence of God had appointed him, it would be wicked and unjust to suffer any other to die for him, especially a brother to whom he was so infinitely oblig’d.’

The younger would take no denial, but flinging himself on his knees, held his brother so fast, that they could not disengage them : Thus they disputed for a while, the elder brother bidding him be a father to his wife and children, and as he would inherit his estate, take care of their common sisters ; but all he could say made him not desist. This was a scene of tenderness which must fill with pity any breast susceptible of generous impressions !

At last, as it is no difficult thing to persuade a man to live, the constancy of the elder brother yielded to the piety of the younger ; he acquiesced, and suffered the gallant young man to supply his place ; who being flung into the water, when he came to it, could not be content to die ; but being a very good swimmer, got to the stern of the pinnace, and laid hold with his right hand ; which being perceiv’d by one of the sailors, he cut off the hand with a cutlass, upon which, dropping into the sea, he caught hold again with his left, which received the same fate by a second blow ; thus dismember’d in his two hands, he made a shift, notwithstanding, to keep himself above water, with his feet and two stumps.

This moving spectacle so raised the pity of the whole crew, that they cry’d out, ‘ He is but
‘ one

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‘ one man, let us save him ;’ which was accordingly done, and he taken into the boat, had his hands bound up as well as the place and circumstances would permit. They row’d all that night, and next morning, when the sun arose, as if heaven would reward the gallantry and piety of this young man, and for his sake save all the rest, they descri’d land, which proved to be the mountains of Mozambique in Afric, where the Portugueze have a colony ; hither they all safely got, where they staid till the next ships from Lisbon pass’d by, and carried this company to Goa ; where Linschotten, a Dutch author of good credit, assures us, That he himself saw them land, supped with the two brothers that very night, saw the younger with his stumps, and had the story from both their mouths, as well as from the rest of the company. *Plain Dealer.*

Alphonfus Diazius, a bigotted Spaniard, being inform’d that his brother John Diazius had renounced the Popish, and espoused the Protestant religion, was seized with such an implacable hatred against his brother, that he killed him with his own hands. But he was afterwards so tormented by the stings of his own conscience, that he hang’d himself at Trent about the neck of his mule, for want of a better conveniency. *Clark’s Mir.*

Sir George Sands, Bart. of the county of Kent, had two sons arrived almost to the age of manhood, who had each a new suit of cloaths, made of the same cloth, and trimmed alike in every thing, saving, for distinction-sake, that the eldest had gold buttons, and the youngest but silver ; for which he bore his brother such a grudge and hatred (for nothing else could be assign’d as the cause

cause of it) that he barbarously murdered him in his bed, as he lay sleeping by him. He clove his head and brains asunder with a cleaver, and not satisfied with that inhumanity, gave him seven or eight stabs to the heart with a stiletto, and having finished that bloody scene, went to his father's bed-side and told him of it, rather pleasing himself with the dismal tragedy he had acted, than discovering any kind of remorse or sorrow. He was immediately apprehended, committed to Maidstone Jail, condemn'd at the assizes following, and executed accordingly. *Ibid.*

Selymus I. and third emperor of the Turks, having ascended the Ottoman throne, by first depriving his father Bajazet of the government, and then of his life by poison, and resolving to rid his hands of all competitors, caused Orchanes, the son of Alemescia, Mahomet the son of Sciemescia, Orchanes, Emirsa and Musa, the sons of his brother Mahomet to be strangled, upon the opinion of the great doctors and lawyers, who said, 'It was better that five, eight or ten persons should be taken off, than the empire should be ruined by civil wars.' There remained now of the Ottoman family only Selimus and his son Solyman Corcutus, and Achmet with his sons Amurath and Aladin. His brother Corcutus hearing Selymus was on the throne, hastned to Magnesia, where he had ever since given up himself to the study of philosophy and other learning, without ever attempting any thing against his brother; but having intimation that Selymus sought his life, he fled with two servants towards the sea, in hopes to find a passage either to Crete or Rhodes; but being then prevented

by his brother's gallies, he concealed himself in a cave near Smyrna, where he was discover'd by a peasant to Cafumes, one of the tyrant's captains, who giving notice of it to his barbarous master, the innocent prince was immediately ordered to be strangled. Selymus having view'd his brother's dead body, burst out into tears, and grievously lamented his death; after which he beheaded fifteen of those that had so diligently search'd for him, telling them, ' That he questioned'd not but they would do the like to him, ' if he, by the extremity of fortune, was reduced to the same condition;' yet he soon return'd to his cruel nature, and afterwards murder'd his brother Achmet also.

C H A P. XVII.

Vain-glorious boasting, the folly and shame of it.

EMPTY vessels make the greatest sound in a vault, shallow brains the greatest noise in company, and both are equally disesteem'd. Those that think to establish a reputation in arts or arms, by vain-glorious boastings, do not only build upon sand, but involuntarily engage both truth and time to demolish it. Men and things may have a commendable esteem in a mediocrity, but straining the point by proud boasts, discover a sordid dissimulation, and commonly end in contempt and derision.

This foolish humour of ranting is more peculiar to the Spaniard than any other nation, because

cause they never talk like what they are, but what they fancy themselves to be, witness the following rodomantado of a Castilian captain.

‘ When I descend into myself, and contemplate
‘ my most terrible, horrible terribility, I can
‘ hardly contain myself within myself: for I be-
‘ lieve that all the public-notaries in Biscay are
‘ not able, in three years, to sum up the ac-
‘ count of those miraculous atchievements which
‘ this Toledo blade, this scourge of Lutherans,
‘ this converter of Pagans, this peopler of church-
‘ yards, has perform’d, &c. To conclude, I am
‘ that invincible slaughterer of mankind, that
‘ transcendent great captain Basilisco Esphera-
‘ monte, generalissimo of all the militia of Eu-
‘ rope. I am he who uses to swallow moun-
‘ tains, to breathe out whirlwinds, to spit tar-
‘ gets, sweat quicksilver, &c.’ *Howel’s Germ. Diet.*

When Mendoza was embassador in France, he would often break out into this prophane ostentation, ‘ God’s power is in heaven, and king
‘ Philip’s on earth; he can command both sea
‘ and land, with all the elements to serve him;’ yet that invincible monarch was overcome at last by a regiment of poor contemptible vermin, and Herod-like went out of the world by the pedicular disease. *Ibid.*

Mr. John Carter, incumbent of Bramford in Suffolk, who had a great share of learning, and no less modesty to conceal it, dining among others of the clergy at an alderman’s house in Ipswich, one of the company being full of himself, boasted of his own extraordinary parts, and challenged any man present to start a question in theology or philosophy, and he would make a

full and satisfactory answer to it. All the company but this noisy talker were silent for a time, when Mr. Carter, finding no body else would check his vanity, said, ' My trencher furnishes
' me with subject to gravel you ; here is a fish,
' says he, that has always lived in salt water,
' pray tell me why he should come out a fresh
' fish, and not a salt one ?' This short question put this busy talker to silence, he could make no answer to it, and thereby exposed himself to the ridicule of the company. *Clark's Lives.*

Paracelsus, that great chemical physician, boasted in one of his enthusiastic rants, that he had attain'd to such an extraordinary knowledge in that art, that he could make man immortal ; and yet could not prolong his own life to the common standard ; for death carried him off before he was forty-seven years old. *Fuller's Holy Stat.*

Pompey hearing that his competitor Cæsar had passed the Rubicon, was so little concern'd at the news, that he said, if he did but stamp with his foot upon any ground in Italy, an army would immediately rise up to defend him ; and yet was routed and shamefully put to death after the battle of Pharsalia. *Lucan. Pharf.*

Abel, a Scots priest, by bribing the court of Rome, from arch-dean of St. Andrews in Scotland, rose to that bishopric, and behaved himself so proudly that he despised all his inferiors. He thought himself to be as learned as rich, and that others might think so too, wrote these words upon the doors of his cathedral church :

Hæc mihi sunt tria, lex, canon, philosophia.

Boasting of his understanding in those sciences ; but going to church not long after, he saw an
an-

answer to them writ underneath his own, in these terms ;

Te levant absque tria, fraus, favor, vanasophia.

Which wounded him so sensibly, that with mere grief and vexation he took to his bed, and ended his days in a short time after, having enjoyed that bishopric but ten months and two days. *Spotswood's Ch. Hist. Scot.*

A French count, being a voluntier in Turenne's army, desired the honour to command a party to attack some Germans that appeared in view of the French, and seemed to brave them ; which being granted, he advanced toward the enemy ; but soon retreated to the general, who demanded, ' Why he did not charge the ' Germans ? ' The Count told his excellency, ' That he came back to request him to order ' him as many bags as there were Germans, for ' he resolved to make him a present of every ' one of their heads.' The general smiling said, ' He need not give himself that trouble, for if ' he killed them or forced them to fly it was ' sufficient.' Whereupon the count made another advance a little nearer the Germans, but return'd with greater speed than he advanced, upon which the general said, ^{pete} What, Monsieur, are you afraid of them ? ' No, Sir, reply'd the count, but I am ashamed of them, ' for they are such a company of tatter'd scoundrels, it would be a disparagement to my honour, and the grandeur of my family, to fight ' with such a ragged party.' Go and tell them so, said the general ; upon which he advanced alone, and the officer that commanded the Germans, thinking he came to Picquere, rode to

meet the Frenchman, who coming almost within pistol-shot, retreated as before ; but the German pursuing, shot him dead as he was running away.
French Hist.

That great lover of learning and ingenuity the right honourable the earl of Dorset, hearing the advantageous character of Mr. Butler, author of that excellent burlesque poem entitled *Hudibras*, ordered Mr. Fleetwood Shephard to bring him into his company to drink a bottle ; which being done, Mr. Butler appeared while the first bottle was drinking very flat and heavy, at the second bottle extremely brisk, vivacious, full of wit and learning, and was very facetious company ; but at the third bottle sunk again into phlegm and dulness, that none could have imagined him to be the author of *Hudibras*, whose every line is wit, mirth, and pleasantry. Next morning Mr. Shephard ask'd his lordship's opinion of Mr. Butler, who answer'd, ' He is like ' a nine pin, little at both ends, but very great ' in the middle.' He knew much, but had not the art to shew it.

Ostentation gives a genuine lustre to heroic qualities, and adds as it were a new life to all things th^t. ^{See} have truth and reality for their vouchers ; for without merit 'tis but a vulgar cheat, which serves only to display men's faults, and consequently to purchase contempt instead of commendation ; some men make a heavy bustle to get out, and appear upon the theatre in the open view of the world, and what does it tend to at last, but to discover their ignorance, which their privacy had civilly concealed to their reputation.

C H A P. XVIII.

Of Bounty and Liberality.

TH E great advantage of wealth and power is, that the possessors of them are in a capacity of doing more good than other men. Happy are those men that employ them for that purpose; because an open hand procures them certain friends and faithful dependants; secures them of sound advice in prosperity, and pillars to support, and heads and hands to defend them in adversity. Men value themselves and employ their diligence and fidelity, at the price their patrons put upon them. A prince that feeds useful men only with wind, lays them under the temptation of hearkening to the next fair bidder, to procure themselves more substantial aliment. Interest governs the world and every man in it.

Cracus king of Poland, having plentifully rewarded the services of a certain courtier named Vapavious, when this person was tempted by Lechus II. with a great sum to betray his master, he resolutely refused it, saying, ‘ My master Cracus has bought me already by repeated obligations, and I will not desert him for your money;’ and when Lechus had barbarously murdered his brother Cracus in a wood, Vapavious was the first man that rose up in arms, to revenge what he could not prevent, and never laid them down till he had banished him the

country, and set up Venda a virgin of the royal family. *Micral. Chron. Pomeran.*

Francis Russel, the second of that surname that was earl of Bedford, was so charitable and open handed to the poor and needy, that queen Elizabeth said, ' He made more beggars than all ' the noblemen in the kingdom,' which the noble earl being acquainted with, said, ' Then he ' had a greater share of blessings, and thought it ' more agreeable to his quality, to make a ' thousand beggars by liberality, than one by ' racking his tenants, or by covetousness or ' oppression. *Fuller's Holy State.*

Sir Julius Cæsar, chancellor of the dutchy of Lancaster, and a privy counsellor to queen Elizabeth, was a person of such extraordinary charity, to all deserving persons under necessitous circumstances, that his fame, like his bounty, was spread over all the kingdom. A gentleman once borrowing his coach, which was well known to all sorts of mendicants, was so importuned with beggars in London, that it cost him more money to acquit himself from the noise they made about him, than would have paid the hire of twenty coaches for a longer time.

Alexander the great merited that title, as well by his princely bounty, as his conquests. When Perillus requested his assistance to make up a portion for his daughter, he gave him no less than fifty talents. Perillus said, ten were enough: Alexander answered, It may be so for the receiver; but a lesser sum would not have agreed with the majesty of the donor. He commanded his treasurer to give Anaxarchus the philosopher as much money as he should ask for; but when he demanded

demanded a hundred talents, the treasurer would not pay it before he had told the king of it; who replied, That Anaxarchus knew of whom he asked it, and would not undervalue his benefactor by demanding a less sum than was fit for him to give, because he knew he had a friend that was able and willing to give him that, and a greater sum if he had occasion for it. Another time seeing a muleteer that had over-laden his mule with gold, take the burden upon his own back, and being ready to sink under it; he said to the poor man, thy burden is too heavy for thee; but that it may seem lighter and less troublesome, carry the gold to thy own tent, I freely give it thee. *Fulgos.*

Pope Alexander V. was so very liberal to persons of ingenuity and probity, and so magnificent in buildings applied to the use of the publick, that he used to say, ‘ When he was a bishop he was rich, when he was a cardinal, and had greater comings in, he grew poor, and now being pope he was a mere beggar. *Fulgos.*

Alphonfus, senior, king of Sicily, always wore very rich rings upon his Fingers, and when he washed his hands, that he might not damage the stones, used to put them into the hands of the servant that stood nearest to him. His majesty once gave them to one, that supposing the king had forgot them, employed them to his own benefit. The king took no notice of it, but put on other rings, and going another day to wash his hands, he that had not restored the former, put forth his hand to receive those he was pulling off; but Alphonfus putting his hand back, said to him very softly, ‘ I will give thee these rings to keep,

when thou restorest them I formerly entrusted thee with ;' and proceeded no further against him for his deceit.

Henry of Lancaster, generally called the good earl of Derby, having taken Bigerack in Gascoigne in the year 1341. he gave to every soldier the house he should first make himself master of. A soldier seizing upon the house of one of the masters of the mint, found such a vast quantity of money, that he thought it too much for his share, and therefore went to the earl to know his pleasure about disposing of it. The earl generously answered, ' I must not play childrens play, to give and take, 'tis all thy own if it were three times more than it is. *Cambden's Remains.*

At the fight of Poitiers, James lord Audley being terribly wounded, Edward the black prince, with great thanks for his good service, made him a present of four hundred marks a year in land, which he gave as freely to his four esquires that waited on him in the fight; which the prince being advised of, and thinking his present was slighted, the lord Audley gave him satisfaction to the contrary in this answer. ' I must reward those that do well by me; my esquires with the hazard of their own lives, saved mine in the heat of the battle, and I, God be thanked, have a plentiful estate derived from my ancestors, sufficient to support me in your highness's service.' The prince commending his bounty and generosity, confirmed his grant to his esquires, and gave the lord Audley lands of six hundred marks a year in England. *Speed's Hist.*

C H A P. XIX.

*Chastity and unchastity: examples of them,
both in men and women.*

CHastity is a great and shining virtue, of which the utility is sufficiently known both in the peace of conscience, preservation of conjugal affection, and the quiet of families. Religion infuses it into the soul, and nothing less than a pious, firm and constant resolution can maintain it without spot or blemish ; because the contrary vice confederating both with body and mind is very hard to be conquered, and there is neither continence nor virtue, where there are no opposing desires. Many may make profession of chastity, but there are but few that practise it. Words are too faint a proof of this virtue ; for when they inveigh against unchastity with an affected look, their eyes give the lie to their tongues, and shew their desires are extravagant, and that they only want opportunity to be unfaithful.

Thomas archbishop of York, who lived under the reign of Henry I. falling into a distemper, and advising with his physicians upon it, they said he could recover his health, by no other means than the company of a woman ; to which he answered, ‘ That the remedy was worse than the disease,’ and so died, as he lived, a virgin.
Polyd. Virg.

108 *Examples of chastity and unchastity*

Demetrius king of Athens so admired a beautiful youth, called Democles the Fair, that he left no way unattempted either by kind words, great promises, considerable presents, and other whiles by menaces to debauch him sodomitically ; to avoid which the boy retired from the publick places, and the baths, and washed himself in private. Demetrius was no sooner informed where he was bathing, but he broke in upon him, and the youth finding an utter impossibility to escape the violence of the king's unnatural lust, he uncovered the furnace where the water was boiling, leaped into it, and put an end to his life, rather than violate his chastity. *Plut. in Demetur.*

A Spanish youth named Pelagius, of a beautiful countenance, being a hostage to the Moors, Abderamine king of Morocco was so smitten with him, that he discovered his base desires, by repeated lascivious Actions ; which the noble youth as frequently and scornfully rejected ; which the king resenting, resolved to gain by compulsion, what he could not obtain by perswasion ; which the youth being apprehensive of, and excited by a generous indignation, struck the brutish king with his fist upon the face, saying, ' Now, infidel, thou mayest kill me, but thou shalt never rob me of my chastity.' This blow cooled the barbarian's unnatural amours, but inflamed him with so much anger, that he caused the youth to be cast into a military sling, threw him over the river Bætis, and dashed him to pieces upon the rocks on the other side. *Lips. Monic.*

Panthea, a lady of surpassing beauty, being taken prisoner by Cyrus's soldiers, to whom they were

were conducting her; Cyrus commanded they should not do it, lest he, by seeing her, should be tempted to violate her chastity. And when Araspes one of his intimates urged him to make her a visit in her tent, as a lady worthy of that honour. He answered, 'For that reason he ought to shun her company, lest frequenting her society should make him neglect the great affairs of his country.

Romilda, tho' a lascivious princess in her conversation, yet she had two lovely daughters, as renowned for their chastity as their mother was for wantonness; for when by the mother's perfidy, the Venetians had entred the city of Triol, and committed all kind of barbarities, they preserved their honours unblemished, by keeping raw horse flesh under their arm pits, which made them stink so horribly, that no man would approach them, for fear of being suffocated with the loathsome smell, and so by this honest device, kept their virginity from being attempted by the barbarous conquerors. *Camer. hor. Subciv.*

Timoclea, a virtuous lady of Thebes, when that city was sacked, was ravished by a rude prince of Thracia; but she resolving to take a revenge on the ravisher, proportioned to the injury he had done her, dissembled her resentments, told him she would direct him to a place where a great deal of riches was buried, and immediately led him to a room in the house where there was a very deep well, and the rapacious Thracian lying down upon the brink to look into it, she took him by the legs, and threw him headlong into it, with a quantity of stones after him to prevent his climbing up again. Being sometime after

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after brought before Alexander, and accused with destroying one of his captains, she confessed and justified the fact, as an act of justice inflicted upon an insolent ravisher. And being asked who she was? She said, she was the sister of Theagenes, who bravely lost his life fighting against Alexander's father in the battle of Cheronæa; at which undaunted answer, Alexander gave her her liberty, with commendations of her courage and chastity. *Plut. parrel.*

A matron of Ephesus, was of such a celebrated character for her chastity, that she became the discourse and admiration of all the country. When she buried her husband, she was not contented with the usual expressions of grief, in following him to his grave, but she followed his corps into the very vault, and there continued lamenting whole nights and days together, contrary to the advice and persuasions of her friends: All people lamenting the severity she imposed upon herself, in being there five days without any kind of sustenance, or any company but her servant-maid, who assisted her sorrow. While this doleful scene was acting, the governor of the province had commanded some notorious thieves to be crucified near that place, and appointed a soldier to watch there day and night, that their friends might not take them down from the cross and bury them. The soldier perceiving a light among the tombs, descended the vault, and seeing a beautiful woman sitting by her husband's corps, in a very mournful posture, he used such words to abate her sorrow, and give her comfort, as are commonly employed on such mourn-
ful

ful occasions; but she was rather exasperated, and tearing off her hair, laid it upon the breast of her dead husband. The soldier continued his solicitations, and at length prevailed with her to eat, and afterwards attempting her chastity, he succeeded according to his wishes. They lay together three nights successively. In this time the relations of one of the crucified thieves, seeing they were very negligently watched, they took down their relation and buried him. The soldier in the morning seeing one of the thieves were stolen from the cross, grew desperate upon the thoughts of being hanged up in his place, and therefore to punish his negligence, told the woman he would kill himself with his own sword, beseeching her to let him, after death, find a place in that vault by her husband. The woman commiserating her lover, and being unwilling after she had dried her eyes for her husband, to fall into a second mourning for a friend that had brought her out of her first melancholy; she demurely told him, 'That she had rather part
' with a dead husband, than occasion the death
' of a living friend;' and immediately commanded her husband's body to be taken out of the coffin; his nose to be cut off to disfigure his face from being known, and gave him to supply the place of the thief that was stolen away. The soldier admiring the woman's wit, that had found out an expedient to save his life, went about his work immediately, and having filled the empty place, left the people to wonder by what means the thief was got upon the cross again. *Petron. Arb. in Satyr.*

I

Joan

Joan queen of Naples, was of so debauched a life, and insatiate in her lust, that she caused prince Andrew an Hungarian, her first husband, to be hanged at her bed chamber window for insufficiency, Louis of Tarentum, her second husband, wasted himself to death by endeavouring to satisfy her. James of Tarracon, was her third husband, whom she caused to lose his head for lying with another woman. Otho duke of Brunswick, was her fourth and last husband; for the king of Hungary in revenge of his son's death raised war against her, and having taken her prisoner, hung her up at the same window where she hanged her first husband. *Heylen. Geogr.*

C H A P. XX.

Cheats impudently and cunningly contrived.

A Great stock of confidence, covetousness, and cunning, unallay'd with principles of justice and honesty, generally turn into fraud and villainy; and taking the whipping-post and pillory in their way, have their ends at the gallows, if committed by little villains; but if acted by great ones, who can break through cobweb laws, and escape, for a time, the justice due to them; yet their ill-gotten wealth, being attended with the curses of the injured sufferers, and the wrath of heaven, they seldom continue in the possession of the defrauders to the third generation.

Robert

Robert de Evereux, the brave, but unfortunate earl of Essex, by the ill advice of some about him, and his own ill usage at court, having incurred the guilt of high-treason, complained at his trial, that the letters produced against him were counterfeited, and upon diligent enquiry into that matter, a bold and impudent cheat was discovered. The countess of Essex fearing as their circumstances stood, her husband being beset with powerful enemies, that he might fall into trouble, put some letters which her ladyship had received from him into a cabinet, and intrusted it in the hands of a dutchwoman, called Rihoe, who was under all the obligations in the world to be faithful to the lady. She accordingly hid them, as she thought, securely in her own house; but by ill chance her husband John Daniel found them, read them over, and observing that there was something in them, that might incense the queen, and endanger the earl, caused them to be transcribed by one that was expert in counterfeiting hands, and when the timorous countess was ready to lye in, he went to her, and told her, that unless her ladyship would give him three thousand pounds, he would deliver them into the hands of her husband's enemies. The good lady, who had a tender affection for the earl, was desirous to prevent that danger at any rate, and for that purpose gave him immediately eleven hundred and seventy pounds, and yet notwithstanding that great sum of money, the villain gave her only the copies, and kept the originals to get another sum for them from the earl's enemies; for which being tried and convicted, he was condemned to perpetual

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petual imprisonment, fined three thousand pounds, two whereof were to be paid to the countess, and sentenced to stand two hours with his ears nailed to the pillory with this inscription on his breast, 'A wicked cheat, forger and impostor.' *Hist. Eng.*

A merchant in Sweden, whose name was Wol-fange, having gained a great estate, took an affection to a poor man's son in the town where he lived, and without any consideration but his service made him his apprentice, and when he was out of his time, lent him money to trade for himself, in which he was so successful, as in a short time to arrive to a plentiful estate. He still carried it so fair to his master, ~~th~~ ^{so} when he died, he left this his former servant sole executor, with the management of an estate of sixteen thousand pounds for the benefit of three children, one son, and two daughters, he left behind him. The merchant being dead, the executor married the eldest daughter, and gave himself three thousand pounds with her; the other sister by ill practices (as it was afterwards suspected) fell into a consumption, made her will, gave her three thousand pounds to her sister, and died. Being thus possessed of six thousand pounds of his master's estate, his business was to get the rest; to that end, under pretence of great kindness, he sent the son to be his factor beyond sea, but so contrived the matter with the master of the ship in which he went, that he was sold a slave into Turkey, and soon after a report was spread that he died at Livourna in Italy. Now the executor, in right of his wife, is master of the whole estate, lived and enjoyed his pleasure, while

while his poor brother-in-law underwent a miserable slavery among the Barbarians. Three years were elapsed since the young man left Sweden, and a brief being read in the executor's parish church for the redemption of slaves out of Algiers, which set forth their miserable condition, it struck this executor to the heart, conscience flew in his face, and the horror of what he had done to his good master's only son, and by marriage, his brother, kindled such a fire in his breast, that he could neither eat or drink, or sleep, and shortly after, thinking death approaching, he sent for the chief Magistrate of the town with the minister, confessed his fault, gave money into their hands to redeem young Wolfange, and thirteen thousand pounds to give him at his return. When, of a sudden, he recovered his health to admiration; but his wife grieving for what her brother had suffered, died quickly after, and his two children within a year; he lived till his brother returned to his native country, and having delivered into his hands all his father left behind him, he relapsed into his former distemper, made his will, and gave Wolfange every penny of his whole estate, to recompence the injury he had done, and died a sincere penitent.

Swed. Hist.

Richard Smith of Shirford, in the county of Warwick, esquire, having an only daughter named Margaret, and being out of hopes of male issue, treated of a match with Sir John Littleton of Frankley, in the county of Worcester, between his daughter and William Littleton, third son of Sir John, and offered to settle all his lands in reversion after his death, in defect of
other

other issue, upon William and Margaret, and their heirs begotten in lawful wedlock; but in case they should have no issue, then the land should return to his own lawful heirs. On these terms the marriage was agreed on, and deeds of settlement being drawn, Mr. Smith left them with Sir John Littleton to have them engrossed, and ready to seal on a certain day appointed for that purpose. Accordingly Mr. Smith came to Frankley, and as the deeds were reading, in comes Sir John Littleton's keeper very abruptly, and acquaints the gentlemen there present, that there was a brace of fat bucks in the park; whereupon Sir John, who laid the plot, entreated Mr. Smith to seal the writings without reading them any further, protesting they were the same to a tittle with the draught he left with him. Mr. Smith meaning no ill, suspected none, sealed the writings, and went into the park with his own dogs to course the bucks, a sport he much delighted in. The two children, for they were but each nine years old, were married, and lived with Sir John till about six years after, and then the youth falling from a horse, died. Whereupon Mr. Smith resolved to take his daughter home to him: But Sir John, intending to marry her to his second son George, refused to deliver her, for he had so contrived the deed of settlement, that for want of issue, the lands were to come to that son, contrary to all intents and purposes to the first Agreement. But see what attended this fraud and juggling: These lands descended from Gilbert to John, and from him to the Crown, as being one of the conspirators with the earl of Essex in the forty second of queen Elizabeth,

Elizabeth, he died in prison. Muriel widow to the said John, petitioned James I. to have these lands restored, and obtained it; but she apprehending that she should be involved in suits at law with Mr. Smith, sold them to serjeant Hele an eminent lawyer; he divided them among his five sons, who consumed them in lawing one against another about the dividend: And as none of the issue of Gilbert Littleton, to whom they descended by the fraudulent conveyance, do enjoy one foot of them; so 'tis remarkable, that the son and heir of George by the same Margaret, viz. Steven Littleton of Holbeach in Worcestershire, was followed by a very hard fate, for being one of the conspirators in the Gunpowder Treason, in the second of James I. he lost his life and estate. *Dugdale's Antiq. Warwickshire.*

Earl Godwin in the reign of Edward the confessor, coveting the rich and well situated Nunnery of Berkley, in the county of Gloucester, contrived to get it for himself in this manner. He left a handsome young man among the nuns, to be recovered from an indisposition, as it was pretended, he then lay under; but he shortly gave such proofs of the strength of his constitution, as to get several of the nuns with child. This being done, he repaired to the earl to tell him the success of his enterprize. The earl, who had contrived this business, complained of it to the king, as a horrid abuse and reproach to the order. Officers were sent down to make inquiry of the report, who returned it to be true. The nuns were turned out, and the convent, with its revenue, being escheated to the crown, were granted in lay fee to earl Godwin, as a gratuity

gratuity for making the discovery. *Full. Ch. Hist.*

A good likely sort of a man, that had been many years footman to one Mr. Wickham, a rich gentleman at Banbury in Oxfordshire, came to London, and took a lodging at a bakehouse, over-against Arundel-street in the Strand. The baker * being asked by his lodger what countryman he was, reply'd, that he was of Banbury; the other, mighty glad to meet with his countryman, was wonderfully fond of the baker; adding, that since he was of Banbury, he must needs know Mr. Wickham, or have heard of his name. The baker, who indeed was very well acquainted with that gentleman's family, tho' he had been absent from Banbury fifteen or twenty years, was very glad to hear news of it; but was perfectly overjoyed when he was inform'd that the man he was talking with was Mr. Wickham himself. This produces great respect on the side of the baker, and new testimonies of friendship from the sham Wickham: The family must be called up, that Mr. Wickham might see them, and they must drink a glass together to their friends at Banbury, and take a pipe. The baker did not in the least doubt his having got Mr. Wickham for his lodger; but yet he could not help wondering that he should see neither footman nor port-mantle. He therefore made bold to ask him, how a man of his estate came to be unattended? The pretended Wickham making a sign to him to speak softly, told him that his servants were in a place where he could easily find them when

* This baker was known to be a rich man,

he wanted them; but that at present he must be very careful of being known, because he came up to town to arrest a merchant of London, who ow'd him a great sum of money, and was just going to break: That he desired to be incognito, for fear he should miss his stroke, and so begg'd he would never mention his name. The next day Mr. Wickham went abroad to take his measures with a comrade of his own stamp, about playing their parts in concert: It was concluded between them, that this latter should go for Mr. Wickham's servant, and come privately from time to time to see his master, and attend upon him. That very night the servant came, and Mr. Wickham looking at his own dirty neckcloth in the glass, was in a great rage at him for letting him be without money, linnen, or any other conveniencies by his negligence, in not carrying his box to the waggon at the due time, which would cause a delay of three days. This was said aloud while the baker was in the next room, on purpose that he might hear it. This poor deluded man hereupon runs immediately to his drawers, carries Mr. Wickham the best linnen he had in the house, begg'd him to honour him so much as to wear it, and at the same time lays down fifty guineas upon his table, that he might do him the favour to accept of them also. Wickham at first refused them, but with much ado was prevailed upon. As soon as he had got this money, he made up a livery of the same colour as the true Mr. Wickham's, gave it to another pretended footman, and brought a box full of goods, as coming from the Banbury waggon. The baker more satisfi'd

fy'd than ever that he had to do with Mr. Wickham, and consequently with one of the richest and noblest gentlemen in the kingdom, made it more and more his business to give him fresh marks of his profound respect and zealous affection. To be short, Wickham made a shift to get of him a hundred and fifty guineas, besides the first fifty, for all which he gave him his note. Three weeks after the beginning of this adventure, as this rogue was at a tavern, he was seized with a violent head-ach, with a burning fever, and great pains in all parts of his body. As soon as he found himself ill, he went home to his lodging to bed, where he was waited upon by one of his pretended footmen, and assisted in every thing by the good baker, who advanced whatever money was wanting, and passed his word to the * doctors, apothecaries, and every body else. Mean while Wickham grew worse and worse, and about the fifth day was given over. The baker, griev'd to the heart at the melancholy condition of his noble friend, thought himself bound to tell him, tho' with much regret, what the doctors thought of him. Wickham receiv'd the news as calmly as if he had been the best christian in the world, and fully prepared for death. He desired a minister might be sent for, and received the communion the same day. Never was more resignation to the will of God; never more piety, more zeal, or more confidence in the merits of Christ. Next day the distemper and the danger increasing very

* He was visited by Dr. Lowther and Dr. Smith, two of the most eminent physicians in London.

much,

much, the impostor told the baker, that it was not enough to have taken care of his soul, he ought also to set his worldly affairs in order; and so desired that he might make his will, while he was yet sound in mind. A scrivener therefore was immediately sent for, and his will made and sign'd in all the forms before several witnesses. Wickham by this disposed of all his estate, real and personal, jewels, coaches, teams, race-horses of such and such colours, packs of hounds, ready money, &c. a house with all appurtenances and dependencies to the baker, almost all his linnen to the wife; five hundred guineas to their eldest son; eight hundred guineas to the four daughters; two hundred to the parson that had comforted him in his sickness; two hundred to each of the doctors, and one hundred to the apothecary; fifty guineas and mourning to each of his footmen, fifty to embalm him, fifty for his coffin, two hundred to hang the house with mourning, and to defray the rest of the charges of his interment: A hundred guineas for gloves, hatbands, scarves, and gold rings; such a diamond to such a friend, such an emerald to t'other. Nothing more noble, nothing more generous. This done Wickham called the baker to him, loaded him and his whole family with benedictions, and told him, that immediately after his discase, he had nothing to do but to go to the lawyer mention'd in the will, who was acquainted with all his affairs, and would give him full instructions how to proceed. Presently after this my gentleman falls into convulsions and dies. The baker at first thought of nothing but burying him with all the pomp imaginable, according to the will;

He hung all the rooms in his house, the staircase, and the entry, with mourning: He gave orders for making the rings, cloaths, coffin, &c. He sent for the embalmer: In a word, he omitted nothing that was ordered by the deceased to be done. Wickham was not to be interr'd till the fourth day after his death, and every thing was got ready by the second. The baker having got this hurry off his hands, had now time to go look for the lawyer, before he laid him in the ground. After having put the body into a rich coffin, cover'd with velvet and plates of silver, and settled every thing else, he began to consider that it would not be improper to reimburse himself as soon as possible, and take possession of his new estate: He therefore went and communicated this whole affair to the lawyer. This gentleman was indeed acquainted with the true Mr. Wickham, had all his papers in his hands, and often receiv'd letters from him. He was strangely surpriz'd to hear of the sickness and death of Mr. Wickham, from whom he had heard the very day before; and we may easily imagine the poor baker was much more surpriz'd, when he found that in all likelihood he was bit. 'Tis not hard to conceive the discourse that passed between these two. To conclude, the baker was thoroughly convinced by several circumstances, too tedious to relate here, that the true Mr. Wickham was in perfect health, and that the man he took for him was the greatest villain and most complete hypocrite that ever lived. Upon this he immediately turn'd the rogue's body out of the rich coffin, which he
fold

fold for a third part of what it cost him : All the tradesmen that had been employ'd towards the burial, had compassion on the baker, and took their things again, tho' not without some loss to him. They dug a hole in a corner of St. Clement's church-yard, where they threw in his body with as little ceremony as possible. I was an eye-witness of most of the things which I have here related, and shall leave the reader to make his own reflections upon them. I have been assured from several hands, that the baker has since had his loss pretty well made up to him by the generosity of the true Mr. Wickham, for whose sake the honest man had been so open-hearted. *Mijson's Memoirs.*

C H A P. XXI.

Of children dutiful, degenerate and unnatural.

THEY who can wholly neglect, or remissly and carelessly perform the duty they owe to their parents, will soon forget what they owe to God and their country. Relative duties are the first steps to a fair character in the world, and a conscientious performance of them has a good title to the choicest blessings it can bestow ; but they that by vicious lives degenerate from the virtues of their ancestors, are stains to their families, and a reproach to themselves, but especially

cially undutiful and unnatural children; for they are wretched excrescences, that ought to be cut away, for fear of propagating monsters in the world.

Boleslaus IV. king of Poland, had so great a veneration for his father's memory, that he always wore his picture in a plate of gold in his bosom; and when he was to consult, or do any thing of weight, would take out the picture, and saluting it, would say, 'My dear father, God grant I may do nothing unbecoming the name of thy son.' *Caus. Hely Court.*

Pomponius Atticus, making a funeral oration at the celebration of his mother's funeral, solemnly protested, that in sixty-seven years he was never reconciled to her, because, said he, in all that time we never had jarr or difference, and therefore no cause of reconciliation. *Plut. in Vita Attici.*

When Antipater had wrote long letters of complaint to Alexander the Great, against his mother Olympias; Alexander said, 'The duty of a son is not to be cancell'd by the testy humour of a mother; nor does Antipater know, that one tear falling from my mother's eyes, is able to deface six hundred of his best composed epistles.'

In the unhappy civil wars between Octavius and Antony, Metellus the son was for the former, and his father Metellus for the latter; and in the victory at the battle of Actium being taken prisoner, was brought before Octavius to have the sentence of death pronounced against him. Metellus the son knew him, tho' much broken by sorrow and confinement, and ran, with tears
of

of joy in his eyes, into his father's arms, and turning to Octavius, said, ' This thy enemy ' has forfeited his life, but I have merited a reward for the service I have done thee in war ; ' I intreat thee therefore give this venerable aged ' man his life, and put me to death instead of ' him.' Octavius moved by his filial piety, (tho' he had been a considerable enemy) gave the son the life of his father. *Lon. Theat.*

T. Manlius was the son of a four and imperious father, who banished him his house as a blockhead, and a scandal to the family: This Manlius hearing that his father's life was in question, and a day set for his tryal, went to the tribune that was concern'd in the cause, and discoursed him about it. The tribune told him the appointed time, and withal (as an obligation upon the young man) that his cruelty to his son would be part of his accusation: Manlius, upon this, takes the tribune aside, and presenting a poinard to his breast, ' Swear, says he, that you ' will let this cause fall, or you shall have this ' dagger in the heart of you; and now 'tis at ' your choice, which way you will deliver my ' father.' The tribune swore, and kept his word; and made a fair report of the whole matter to the council. *Seneca's Morals.*

Carcallus a certain African, of an ambitious mind and a working head, by insinuating himself into the esteem of the people, was chosen to a high place of honour, and by accident sent embassador into a place whither his father and others were banished. This post had blown him up to such a height of pride, that he refused to see his father, tho' at his earnest request; which

so enraged his unfortunate father, that gathering together a number of his friends, he made an insurrection; fell desperately upon his son, tho' under a public character, took him prisoner, sentenced him to death, hang'd him upon a high gibbet, dress'd him in gold and scarlet, with a crown upon his head, and fastened him to the gibbet, as an object for the multitude to gaze at.

Justin.

Tullia, daughter of Servius Tullius king of the Romans, and wife to Tarquinius Superbus, with her husband, formed a conspiracy against her father, and Tarquin watching his opportunity in the senate-house, threw him down headlong from the top of the stairs to the bottom; his servants took him up almost dead, and as they were carrying him home to his palace, in order, if it were possible, to recover him; others in the same conspiracy murder'd him in the Cyprian street. Tullia had been in the senate-house to give her husband joy of being king, and returning home happened to go that way. The coachman astonish'd at the sight of the corps of the murder'd king lying in the middle of the street, stop'd his coach in a horrible fright. Tullia looked out of her chariot, and perceiving what the matter was, commanded the coachman to drive the wheels of her chariot over the body of her murdered father, which was accordingly done.

Liv. Hist.

The emperor Nero had several times, but in vain, attempted to poison his mother; he therefore contrived false roofs supported by an engine, which being taken away the floors might fall, and crush her to death while she was asleep; but

being

being also disappointed in that, and several other stratagems, he committed the murder of his mother Agrippina to Amicetus, one of his centurions, who hiring others fit for that purpose, went to the Villa of Agrippina, surrounded the house, broke open the door, and with his sword in his hand went to her bed-side. She apprehending what he came for, shew'd him her belly, and bid him wound her in that part which had brought forth such a barbarous monster as Nero was: After many wounds she died, and Nero coming to view her corps, took her limbs into his hands, commending some, and dispraising the make and shape of others. Then he caused her belly to be rip'd open, that he might see the place where sometime he lay, and being thirsty, was so unconcern'd at the hideous sight, that he drank in the same room, and then departed, saying, 'He did not think he had had 'so fine a woman to his mother.' *Suet. in Neron.*

Orodes king of Parthia, who conquered Crassus, and killed him in the field of battle, growing old, his son Phraates thought he lived too long, and therefore caused a dose of poison to be given him, but not being strong enough, it turned to a purge, and did him good. His bloody-minded son, enraged at this disappointment, caused him to be stifled publicly; then ascended the throne, and sending back the ensigns and plunder of Crassus's beaten army to Augustus, he in return sent him a very fine Italian lady to be his mistress, of whom he begot his son Phrataces, who, when he came to years of maturity, by the advice and assistance of his mother, murdered his father, mounted the throne, and exemplified the copy his father had set him. *Lips. Monit.*

128 *Of clemency, commiseration and pity.*

Sir Edward Leptwich, one of the judges of the Common Pleas, told Sir P. Pett, that when he was recorder of Chester, a gentleman in that county, who had two sons, entailed an estate upon the elder, and enjoin'd him not to cut off the entail, but let it descend to his brother if he should die without male issue, which the eldest brother faithfully promised; but the younger brother suspecting, notwithstanding his promise, that he had an inclination not to do it; as they were taking a walk in the field, made use of that opportunity to request his brother not to dock the entail to his prejudice, but let it remain as his father had settled it. His brother, in great shew of kindness, said, ' Brother, if ever I cut off the entail, I wish that bull, (pointing to one in the field) or some other may kill me.' However, for reasons best known to himself, he did cut off the entail, and not long after walking in the same field again, was there assaulted and gored to death by a bull.

C H A P. XXII.

Of clemency, commiseration and pity.

BY how much the greater and better men are, so much the more are they inclined to shew mercy, and commiserate the deplorable condition of those that stand in need of it. A great soul will do all in his power to conquer and subdue his enemies, and after that will double his conquest, by extending his clemency to those whom
he

he had power to destroy. 'Tis a matter of great difficulty to determine which of these acts, either of valour or mercy, redound most to his honour; tho' some without hesitation give the crown to clemency, as a virtue that most resembles the deity. Revenge and cruelty, where men cannot resist, is offering violence to human nature, and usurping that of devils. Justice never appears in a brighter orb, than when it is intermix'd with mercy.

Agefilaus the Spartan general was so humane and merciful, that he commanded his soldiers not to treat their prisoners hardly; but to use them with the same respect and civility, as themselves would desire if they were in the like condition. *Sabel.*

Titus Vespasian, who was justly stiled the delight of mankind, took the office of supreme pontificate, that he might not be concerned in blood, or inflicting punishments upon offenders; and as often as cause of revenge was offered him, he constantly declin'd it, saying, 'He had rather be killed himself, than that any man should perish by his consent or procurement.' *Lips. Monit.*

Widomore, viscount of Limoges, having found a great treasure of gold and silver under ground, sent a considerable part of it to our king Richard I. which he refused, and laid claim to the whole, as found in his dominions. Widomore refusing to comply with his demand, the king besieged his castle, where he imagin'd the treasure was hid. Those within the castle defended themselves, and king Richard going with his general about the castle, to find in what place to make

the assault, Bertram de Gourdon shot a barbed arrow from the walls, that hit the king in the arm with such a deadly force, that he was immediately carried off to his lodgings; however, the castle was taken, and all put to the sword but Bertram, who was preserved by the king's special command. The arrow was drawn out with great torment, but the head was left behind, which being cut out by unskilful surgeons, so mangled his arm that he despair'd of life: And having disposed of his estate to his brother earl John, he commanded that Bertram should be brought before him, of whom he demanded what injury he had done him that provoked him to do that mischief. Bertram answer'd, 'Thou hast killed my father and my two brothers, with thy own hand, and now thou wouldst have killed me also; take what revenge thou wilt, I shall willingly endure the utmost cruelty thou canst inflict upon me, since I have killed thee that hast done so much mischief in the world.' The king, notwithstanding his rough answer, freely forgave him his death, caused him to be set at liberty, and a hundred shillings sterling to be given him. *Hist. Eng.*

Julius Cæsar is as renown'd in history for his extraordinary clemency as his great victories. Cornelius Phagita, one of Sylla's bloody agents, having surprized him in his retirement, and with much ado let him escape at the price of two talents; when it was in Cæsar's power to take a dire revenge, yet he would do him no injury, saying, 'He could not be angry with the wind and waves, when the storm was at an end.' He pardoned his utter enemy Domitius, and gave him

him his life, liberty and estate. After his decisive victory at Pharsalia, he allowed every one of his soldiers to save one of Pompey's Party; and by proclamation licensed all that he had not then pardoned to return into Italy, and freely enjoy their possessions, dignities and commands without molestation. And when he had notice of Pompey's death, by the base treachery and barbarity of Ptolomy king of Egypt, was so far from rejoicing at it, that he shed tears of sorrow for the loss of so great a man, and pursued his murderers with blood and slaughter, till he had ruined them and their country. *Lips. Monit.*

Louis XII. when duke of Orleans, was severely persecuted by Charles VIII. the then king of France, who put him in prison; and most of the nobility and populace complying with the times, declared also against this unfortunate prince, tho' next heir to the crown. Charles dying suddenly, Louis ascends the throne, without taking any notice of the injuries and dishonours he had formerly sustain'd; insomuch that one that had been constant and faithful to him in all conditions, begging the estate of a citizen of Orleans, who had been his notorious enemy, the king answer'd, ' Ask what else you please
' of me, and I will soon convince you, that I
' put a real value on your merits, and will re-
' ward the faithful services of my friends; but
' discourse no more of this, for the king of
' France will not revenge the indignities offer'd
' to the duke of Orleans.' And further declar'd, that none of the dead king's councillors, officers or guards should lose their employments; but be kept in the same honours, and under the same

salaries, which they had when the late king was living. *Ibid.*

When Alexander the Great saw Darius murder'd by his servants, he broke out into tears, and pulling off his own upper garment, spread it over the body of Darius, and afterwards attiring his corps with robes of majesty, sent him to his mother Sisigambis, to be intomb'd among his royal predecessors, with a funeral pomp agreeable to so great a monarch as the king of Persia. *Quint. Curt. Hist.*

Flavius Vespasianus the Roman emperor, was so full of commiseration and pity, that he never rejoiced at the death of the worst of his enemies. He would grieve and afflict himself when he sentenced any to death, tho' the greatness of their crimes and the public safety requir'd it. *Suet.*

CHAP. XXIII.

Of conscience, the force and effects of it.

SO wonderful is the power of conscience, that it will bear itself up against all opposition; and tho' men, to gratify their sinful lusts or sensual appetites, may silence it for a while, yet it will find a time to speak so loud, that it will be heard in despite of all endeavours to stifle it. 'Twill make us betray and fight against ourselves; and for want of other witnesses, give evidence against its owner.

Bessus the Pæonian being reproach'd with ill-nature, for pulling down a nest of young sparrows,

rows,

rows, and killing them, answer'd, ' That he
' had reason so to do, because these little birds
' never ceased falsely to accuse him of the mur-
' der of his father.' This parricide had been till
then concealed and unknown, but the revenging
fury of conscience caused it to be discover'd by
himself, who was justly to suffer for it. *Mon-
taign's Essays.*

King Richard III. after he had murder'd his
innocent royal nephews, was so tormented in
conscience, as Sir Thomas Moore reports from
the gentlemen of his bed-chamber, that he had
no peace or quiet in himself, but always carried
it as if some imminent danger was near him. He
wore a shirt of mail, and would frequently lay his
hand upon his dagger, looking as furiously as if
he was ready to strike. He had no quiet in his
mind by day, nor could take any rest by night;
but molested with terrifying dreams, would start
out of his bed, and run like a distracted man
about his chamber. *Stowe's Annals.*

Into the same fearful agonies fell the emperor
Nero, after he had murdered his mother Agrip-
pina; Kenneth king of Scotland, after he had
sullied his fame by the murder of prince Mal-
colm his nephew, with many other examples of
the power of conscience.

Lyncestes accused of a conspiracy against Alex-
ander, the day that he was brought before the
army, according to the custom, to be heard
what he could say for himself, had prepared a
studied speech, of which haggling and stammer-
ing he pronounced some words; but still being
more perplex'd, whilst struggling with his me-
mory, and endeavouring to recollect himself of
what he had to say, the soldiers nearest to him
charg'd

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charg'd their pikes against his breast, and killed him, looking upon him as a convict. His astonishment and silence served them for a confession. For having had so much leisure to prepare himself in prison, they concluded it was not his memory that failed him, but that his conscience ty'd up his tongue, and stopt his mouth: But I think they were very rash and unconscientious judges. *Montaign's Essays.*

C H A P. XXIV.

Examples of constancy and inconstancy.

LEVITY is pretty in an infant, a shameful defect in men at maturity, and a monstrous folly in old age; because they seem to have lived to no purpose, since they neither know what they are, or what they should be; but like weather-cocks shift the scene as their fears or interest drives them. This cautions other men not to trust them, because they dare not trust or confide in themselves, but are always fluctuating in uncertainties, especially if the storms of adversity blow hard upon them; but constancy of soul is like ballast to a ship, and keeps the man in a due poize betwixt the extremes of obstinacy and levity, and renders him fit to be a friend, and dreaded to be made an enemy.

Pomponius, a Roman knight, being in Lucullus's army against Mithridates, had the misfortune to be desperately wounded and taken prisoner, and being brought before the king, he demanded

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manded if he should take care to cure him, he would be his friend. To whom Pomponius answer'd, ' If he would be a friend to the people of Rome, he would be so to him, but if otherwise, notwithstanding any obligation he could lay upon him, he must expect him to be his mortal enemy.' *Fulgos.*

Sylla having made himself master of the city of Rome, and expelled his enemies, summoned the senate to meet, and came with an armed force, and demanded that C. Marius should immediately be declared an enemy to the people of Rome; and which was very strange, there was none found in that grave assembly, that had courage enough to oppose his motion, but by their silence gave consent; only Q. Scævola, the augur, being pressed to declare his mind, and terribly threatned by Sylla, if he shewed any reluctance, he then spoke in this manner. ' Tho' Sylla, thou think'st to terrify me with thy armed troops, that have encircled the senate-house, and have threatned me with death itself; yet I scorn to save a little superannuated blood, by pronouncing Marius an enemy to this estate, by whose valour and prudent conduct, not only this city of Rome, but all Italy has been preserved.' *Valer. Max.*

C. Mevius, a centurion under Augustus, in his war with Marc Antony, after the performance of many brave exploits, was taken prisoner, and brought before Antony, who demanded how he should deal with him. ' Command me to be killed, said Mevius; for neither the hopes of life, or the fear of death, shall make me cease to be Augustus's soldier, or begin to be thine.' *Ibid.*

When

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When the venerable Polycarpus was tempted by Herod the proconsul to blaspheme Christ, he answer'd, ' Eighty-six years have I served him, ' and in all that time he never did me injury, ' and therefore in conscience I cannot reproach ' my king and redeemer.' And being threatned with fire if he refused to swear by Cæsar's fortune, he reply'd, ' 'Tis your ignorance that ' makes this demand; for if you believe me to ' be a christian, you know I cannot, dare not ' do it.' Being at the fire they would have chain'd him to the stake, but the pious and courageous prelate cried out, ' Let me stand in the ' posture I am in now, for my God who enables me to endure the fire, will give me ' strength to continue so in the midst of the ' flames without being chain'd.' And so with his hands behind him stood still, and received the crown of martyrdom. *Felth. Resolves.*

Henry prince of Saxony being told by his brother George, that if he would abandon the Protestant religion, and embrace popery, he would leave him heir of all his dominions; he made him this answer: ' Rather than act against my conscience, I and my Kate, with each a staff in ' our hands, will beg our bread out of your territories.' *Luth. Colloq.*

Marius junior managing the Roman wars with success, the people of Rome gave him the honourable name of the son of Mars, and erected statues to his immortal honour; but see the fickleness and levity of the giddy mob, for tho' he still employed the same care and courage as formerly, yet no sooner did fortune change her smiles into frowns, and put him under disappointments

pointments and losses, but the Romans changed their note, and in derision called him the son of pusillanimous Venus, and broke down all the monuments of his former victories. *Sabellic.*

The vicar of Bray in Berkshire, being a Papist under the reign of Henry VIII. and a Protestant under Edward VI. a Papist again under queen Mary, and a Protestant in the reign of queen Elizabeth; he was reproached as the scandal of his gown, by turning so often from one religion to another: 'I can't help that, said the vicar, but if I changed my religion, I am sure I kept true to my principle, which is to live and die vicar of Bray.' *Full. Worth.*

The earl of Arundel, who lived in the days of Charles I. was a man of a very uncertain humour, and seem'd to live as in another nation. His house was the common resort of strangers, or those who affected to be thought so; he sometimes went to court, because there only was a greater man than himself, and went but seldom, because there was one greater than himself. He was willing to be thought a scholar, and a great antiquary, tho' he was almost illiterate as to all parts of learning, and thought no history so considerable as what concern'd his own family. He was thought rather to have no concern for religion in general, than to incline to this or that party; and as little affection had he for the nation, from whence he withdrew as soon as the repose thereof began to be disturb'd, and died in Italy, under that doubtful character of religion in which he lived. *Hist. Rebel.*

Nor can we excuse the emperor Leopold I. from discovering a very fickle humour in the following

lowing instance. Sir Bernard Gascoign, in the year 1672, was envoy from the king of Great Britain to the emperor, to negotiate a marriage for the duke of York, with the archdutchess Claudia Felicitas, daughter of archduke Ferdinand. The contract was soon concluded, and the conditions agreed upon; but when all was over, and the envoy about to return to England, the empress died in child-bed, and this accident altering the emperor's resolutions, he sent for the envoy, and told him, 'That now he should have occasion to marry the archdutchess himself, therefore desired the duke would excuse him, and provide himself with another wife.' In short, the emperor married her on the 15th of October following, in the City of Gratz in Stiria. *Hist. of Germ.*

C H A P. XXV.

Of counsel and advice, and the benefit which accrues by hearkning to it.

SOME men would be wise, if they did not think themselves so; for such a fond opinion of oneself hinders one from taking council of such as are qualified to give it. No man has his wits about him at all times, nor is fit to advise himself under every intervening and unexpected accident. In prosperity men are too proud to be advised, for they think they don't stand in need of council, having a self-sufficiency for their pilot. In adversity men's understandings are generally

nerally so clouded by what they feel or fear, that they are unfit to advise themselves, and therefore should always be provided with a wise and faithful friend to assist and direct them. It is neither lessening a man's grandeur, or a sign of incapacity, to take council of others, but, according to Solomon, is the character of a truly wise man.

A stranger having publicly said, that he could teach Dionysius, the tyrant of Syracuse, an infallible way to find out and discover all the conspiracies his subjects should contrive against him, if he would give him a good sum of money for his pains; Dionysius hearing of it, caused the man to be brought to him, that he might learn an art so necessary to his preservation; and having ask'd him by what art he might make such discoveries, the fellow made answer, 'That all the art he knew, was, that Dionysius should give him a talent, and afterwards boast that he had received a great secret from him.' Dionysius liked the invention, and accordingly caused six hundred crowns to be counted out to him, and this serv'd as well to keep his enemies in awe, as if it had been real. *Mont. Essays.*

A certain great officer in a province of China, having for some days applied himself to business, on a sudden shut up his gates, and pretending to be sick, would admit no body to see or speak to him. A Mandarin and friend of his, dreading the consequences of it, with much ado got leave to visit him, and told him the great discontent the city was in for want of dispatching business. The officer put him off with pretences of being indisposed in his health. 'I see no symptoms of it,

' it, said the Mandarin, but if your excellency
 ' will acquaint me with the true cause, I will en-
 ' deavour to serve you.' The Chaquen (for that
 was the name of his office) reply'd, ' Some-
 ' body has stolen the king's seal out of the ca-
 ' binet where I used to keep it, and have left it
 ' lock'd as if nothing had been taken out; so
 ' that if I should give audience, I can seal no
 ' dispatches; and if I should discover my care-
 ' lessness in suffering the king's seal to be stolen,
 ' I should lose both my government and my
 ' head.' ' Who do you suspect as the author of
 ' this mischief, said the Mandarin?' ' The go-
 ' vernor of the city, reply'd the Chaquen, who
 ' is my profess'd enemy.' ' Go then, said the
 ' Mandarin, and command all your best move-
 ' ables to be carried into the innermost part of
 ' your palace, set fire on the rest, and cry out
 ' for help to quench it, and the governor must
 ' come by virtue of his office in such accidents.
 ' When you first set eye on him, call to him,
 ' and give him the cabinet lock'd as it is, to se-
 ' cure it for you; for then if he has robb'd you
 ' of the seal, he will return it with the cabinet,
 ' or if he does not, your excellency will have
 ' a fair opportunity to charge him with neglect-
 ' ing to secure it, and so both free yourself from
 ' the impending danger, and revenge yourself
 ' upon your enemy.' This stratagem had the
 desired success; for the next morning the fire
 being extinguish'd, the governor brought him the
 cabinet, with the king's seal in it; both conceal-
 ing the robbery of the one, and the carelessness
 of the other. *Alvarez Semedo, Hist. Chin.*

Bajazet I. being inform'd that his Cadi's or
 judges were guilty of bribery and extortion, sum-
 moned

moned them all to appear before him at Naples, where he design'd to confine them in a house, set it on fire, and consume them all to ashes. Haly Bassa, one of his wisest counsellors, coming to the knowledge of it, took this method to allay his displeasure. Bajazet had a negro-boy, of a facetious wanton temper, in whose brisk and gay humour he much delighted. Haly having given him his instructions, sent him to Bajazet in a more fine and airy dress than he commonly wore.

'What makes thee so gay, says Bajazet, contrary to thy custom?' 'I am going from thee, says the boy, to the emperor of Constantinople.'

'To my enemy, said the prince, what business hast thou with him?' 'I go, saith he, to fetch

'some old monks and friars to supply the places of those judges thou designest to destroy.'

'But my pretty black, said the prince, they don't understand the practice of our laws.'

To which the boy reply'd, 'Why then will you destroy those that do?'

'Because, said Bajazet, they suffer themselves to be corrupted, and scandalize their office.'

'Give me leave, said the boy, to discover from whence this abuse proceeds; our judges have no salaries allow'd them

'by the public, and therefore they take some small rewards of the parties concern'd for their

'subsistence; be pleased to mend the former by appointing them a maintenance, and you will

'reform them without taking away their lives.'

Which advice so pleased Bajazet, that he desisted from his former resolution, and settled that affair as it ought to be. *Knowles's Turk. Hist.*

Two young men of Syracuse being very intimate friends, one going a journey left the care of his

his mistress with the other ; but he abusing his trust, the other in revenge debauch'd his wife, which introduced a great feud between them ; and their affairs at length being brought before the senate, a wise senator advised the banishment of them both, lest their personal differences should terminate in a public insurrection ; but this good council was neglected, and now see the issue of it. The relations and friends of the two young men took up arms on both sides ; and in a while, their broils rose to such a height, that the whole city was engaged in a civil war, that found no end till their state was utterly subverted.
Fitz-herb of Poland.

Francis I. king of France, designing to march with his army into Italy, called a council of war, to advise with his officers, which way he should lead his forces over the Alps ; which Amaril the king's fool over-hearing, told them, ' They should rather consult how to bring them back again out of Italy, as being an affair of the greatest importance.' Well had it been if they had taken the fool's wife advice, for scarce a man of them ever saw France again. *Clarke's Mir.*

Three young men that had got a great estate in money by robbing on the seas, retired to a city, with a resolution to live honefter lives, and put their money into the hands of a banker, with mutual covenants, that he should deliver none of it, but when they were all three together. One of them told the rest, that there was occasion to lay out some money for the advantage of them all, to which they consented. And as they were riding out one day to take their pleasure, they called at the banker's house, and gave

gave him orders to deliver to that person what money he demanded; they rode away, and he demanded the whole sum, laid it on his horse, and rode quite away with it. The two others threatned to sue the banker, as deliver'd in their absence. He in great perplexity advised with Gellius Aretinus, a witty lawyer, who gave him advice to acknowledge he had the money, and was ready to pay it according to their written agreement, viz. when all three came together to receive it; but they never more saw the third man, nor did the banker hear any more of their suit in law against him. *J. Text. Feriar. Hægeranar.*

Don Pedro Ronquillo, the Spanish ambassador, at his first audience of king James II. after the death of king Charles II. having obtained leave to speak his mind freely, told that king, ' That he saw several priests about his majesty that he knew would importune him to alter the establishment'd religion in England; but prayed him not to hearken to their advice, least his majesty should repent it when it was too late to remedy it.' But the good council running contrary to that king's designs, he was displeased at it, and with a little too much heat asked the ambassador, ' Whether it was not customary in Spain to advise with their confessors?' ' Yes, Sir, reply'd the ambassador, we do so, and that's the reason our affairs succeed so ill.' *Hist. England.*

C H A P. XXVI.

*Of courage expressed in words, deeds and
contempt of death.*

PUfillanimity, fear and cowardice, in their own natures invite injuries and enemies ; for those of their own size in point of valour, will run headlong upon an adversary that has no defence but in a mean submission ; but a courageous brave man is not to be dallied or jested with. He despises a mean antagonist, and scorns to engage, but where honour is the purchase of apparent danger. He boggles at nothing but what is unjust, ungenerous or cruel, and in all heroic enterprizes, never says Go, but Follow me ; for his great heart, like Cæsar's, knows no mean betwixt all, and nothing.

A Spartan lady hearing her son complain that his sword was too short, and that he wanted one a fize longer, she made him this answer, ‘ That
‘ no weapon was too short for a man of true
‘ courage, for advancing one step forward would
‘ make it long enough to serve his purpose.’
L’Homme de Cour. Max.

A person not mentioned in history, having conspired to murder Malcolm, king of Scots, who was a truly valiant prince, the king took no notice of it, so as to punish the traitor by law ; but being one day a hunting, he singled out the fellow, and taking him into a remote place from the rest of the company, said, ‘ Here is a con-
‘ venient

‘ venient time and place for thee to do that like
‘ a bold man, that thou designedst to do basely
‘ and cowardly : Draw thy sword then, and if
‘ thou canst kill me being alone, thou’rt out of
‘ danger of punishment, because there is no body
‘ to accuse thee.’ These words being spoken with
an undaunted courage, struck such a terror into
the intended assassin, that he fell down at the
king’s feet, and humbly begg’d his pardon ; which
the king granting him, he became a very ser-
viceable and faithful subject to the king the re-
maining part of his life. *Bak. Chron.*

A Calao, who had been some time tutor to
Tham king of China, ingratiated himself into the
favour of that monarch, by acting the part of a
flatterer, telling the king what he knew would
please him, and omitting what was fit for him to
know ; which generally offending the Chinese,
one of the captains took the courage to go to
the king, and kneeling before him, the king de-
manded what he would have ? ‘ Leave, said the
‘ captain, to cut off the head of a flattering
‘ courtier that abuses you.’ ‘ And who is that
‘ man, said the king ?’ ‘ The Calao that stands
‘ near you, reply’d the captain.’ ‘ What, said
‘ the king in a great passion, wouldst thou cut
‘ off his head, and in my sight too ? Take him
‘ from my presence, and for his insolence chop off
‘ his head immediately.’ The officers laying hold
of him in order to execute the king’s command,
he laid hold of a wooden balanser, which, with
their pulling, and his holding fast, broke asunder ;
and the king’s anger by that time being
abated, he commanded they should let the cap-
tain alone, and that the balanser should be

mended; and not a new one put in its place, that it might remain to perpetuity, as a memorial that one of his subjects had the courage and fidelity (with the hazard of his life) to advise the king what he ought to do for his own and his people's safety. *Alvarez. Semed. Hist. China.*

Edward I. king of England, commanding several of his Lords to go to the wars in Gascoign, and they all making apologies to excuse themselves, the king fell into such a passion, that he swore they should go, or he would dispose their lands to such as would. Humphrey Bohun earl of Hereford, and high-constable of England, and Robert Bigod earl of Norfolk, lord-marshal of England, being present, told the king, 'They were not obliged to go to war out of their country, unless his majesty went in person; and if he did they would attend him, but not otherwise.' Whereupon the king in a great rage reply'd, 'By God, Sir Earl, you shall either go or hang.' 'By God, Sir King, said the earl-marshal, I will neither go nor hang.' And so went away without leave, assembled many noblemen and other friends, and stood in their own defence; and the king, like a prudent prince, insisted no more upon that matter, and the noblemen laid down their arms. *Hist. Eng.*

L. Sylla finding his army almost broken to pieces, and ready to give way, in a battle against Archelaus general of king Mithridates, dismounted, laid hold of an ensign, and rush'd among his enemies, crying out, 'Here, Roman soldiers, I resolve to die, tho' you should leave me; and if any man hereafter shall ask you how and where you left your general; tell them you left

‘left him fighting alone in the field of Orcho-
‘menum.’ The soldiers shamed with these
words, stood their ground, renewed the fight,
and won the victory. *Fulgos.*

Henry earl of Holfatia, surnamed Iron, by reason of his extraordinary strength and courage, being a favourite of Edward III. king of England, was hated by the courtiers, who taking advantage of the king’s absence, prevailed with the queen to make trial whether he was nobly descended, by exposing him to a lion, alledging the lion would not hurt him if he was truly noble. For this purpose a lion was turned loose in the night, and Henry having a night-gown over his shirt with his girdle and sword, in which posture he used to walk in the morning in the court of the castle to take the air, met with the lion roaring and shaking his shaggy crest; but the earl being undaunted, said in a harsh and angry tone, ‘Stand you dog;’ at which the lion couch’d at his feet, and the earl took him by the neck and put him into his den, leaving his night-cap upon the lion’s back, and so walked off unconcern’d; and looking up to the windows where the courtiers were, said, ‘Now let the proudest
‘of you all, that boast so much of your noble
‘birth, go and fetch my night-cap, and take it
‘for his pains.’ But they shamefully pulled in their heads, and made no reply. *Crantz. Hist. Saxon.*

Queen Anne, wife of king Henry VIII. and mother of queen Elizabeth, as she was going to be beheaded in the tower, seeing a gentleman there of the king’s privy-chamber, called him to her, and with a chearful countenance, and a soul

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undaunted at approaching death, said to him,
 ‘ Remember me to the king, and tell him he is
 ‘ constant in advancing me to the greatest ho-
 ‘ honours ; from a private gentlewoman he made
 ‘ me a marchioness ; from that degree made me
 ‘ a queen ; and now because he can raise me no
 ‘ higher in this world, is translating me to hea-
 ‘ ven to wear a crown of martyrdom in eternal
 ‘ glory.’ *Baker’s Chron.*

Dr. Fecknam being sent by queen Mary I. to the lady Jane Gray, then a prisoner in the tower, to tell her she must die on the morrow, made use of that opportunity to persuade her to renounce the Protestant religion, and embrace popery ; but obtaining no other answer from her, than that she had no time for any thing but to recommend her soul to God by fervent prayer, the doctor thought she desired a longer time, therefore went to the queen and procured a reprieve for three days longer, and came back and acquainted the lady Jane with it ; who smiling said, ‘ Doctor, you are mistaken if you think I
 ‘ desire to live longer, for since the time you
 ‘ brought me that message life has been a burden
 ‘ to me, and I desire nothing so much as death ;
 ‘ and since ’tis the queen’s pleasure, I care not
 ‘ how soon I suffer it.’ *Ibid.*

The marquis of Montrose being sentenced by a Scots court of justice, May 21, 1650, to be hanged at Edinburgh cross, upon a gallows thirty foot high, for the space of three hours ; then his head to be cut off and set upon the Tolbooth, and his legs and arms to be hung up in four other great towns in that kingdom ; he said, ‘ He was
 ‘ obliged to the parliament for the honour they
 ‘ had

‘ had done him ; for he accounted it a greater glory to have his head stand upon the prison-gate for this cause, than to have his picture in the king’s bed-chamber : And lest his loyalty should be too soon forgotten, they had highly honour’d him, in designing lasting monuments to four of the chiefest cities to keep up his memory to posterity : And he only wish’d he had flesh enough to have a piece sent to every city in christendom, as a testimony of his loyalty to his king and country.’ When at the place of execution, and his declaration was hung about his neck with a cord, he said, ‘ He did not think himself more honoured by the garter, which noble order his majesty had bestowed upon him, than by that cord and book, which he took with as much joy as he did the garter and chain of gold.’ *Hist. Eng.*

Malcolm king of Scots besieged Alnwick castle, which being unable to resist his force, must needs fall into his hands, because no relief could be expected ; whereupon a young English gentleman, without any other arms but a slight spear in his hand, at the end whereof hung the keys of the castle, rode into the enemy’s camp, and approaching near the king, and stooping the lance, as if he intended to make him a present of the keys of the garrison, made such a home thrust at the king, that running him into the eye he fell down dead, and the bold undertaker saved himself by the swiftness of his horse. And from this desperate action came the name of Piercy. *Speed’s Hist.*

When queen Elizabeth had in her passion given the earl of Essex a box on the ear, and the lord-

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keeper persuading him not to resent it, but pass it by, he answer'd, 'No storm is more violent
'and outrageous than the anger of a passionate
'woman; the queen's heart is hardened. I know
'what I owe as a subject, and what as an earl
'and earl-marshal of England; but how to serve
'as a drudge and a slave I know not. If I should
'acknowledge myself guilty, I should wrong the
'truth and God the author of it. My whole
'body is wounded by that one blow, which I
'would not have taken from Henry VIII. her
'father; and having received this indignity, it
'were impiety and folly to serve longer. Cannot
'princes err? Can they not wrong their sub-
'jects? Let them who make advantages of
'prince's errors, take injuries from them; but
'I that have been torn and rent with so many
'wrongs, can endure them no longer.' *Hist. Engl.*

Sabinus Flavius, being engaged in a conspiracy to rid the world of that monster Nero, and being interrogated by him how he could dispense with his military oath, and attempt against his life, answer'd, 'That he was his faithful subject and
'servant, while he merited love and obedience;
'but now could not forbear hating him, since
'he was his mother's, his brother's, and his
'wife's murderer, a waggoner, a fidler, a stage-
'player, and a burner of Rome.' Nothing could have been more terrifying to Nero than this short but pithy reprimand; for tho' his inclination was bent to do barbarous things, yet he was impatient, and could not endure to hear the wickedness he had committed. *Pezel. Mell.*

Peter Count of Savoy, a sovereign prince, presenting himself before Otho emperor of Germany,

to

to receive investiture from him of his dominions, came dressed in a very odd manner. One side of him was clothed in very rich attire, and the other in armour; and the emperor asking him the reason of his fantastical garb, he answered, ' I put myself into this habit to shew
' your imperial majesty, that as I was richly
' clothed to do you honour in paying my homage; so I was also upon my guard ready to
' defend my right by arms, against all that should
' deny me justice, or endeavour to deprive me
' of my lawful inheritance.' *Balt. Grat. Agudoza Disc.*

When Sir Thomas Moore was brought to the scaffold to be beheaded, by order of Henry VIII. it seeming to him so weak that it was ready to fall, he said merrily to the lieutenant, ' I pray you,
' Sir, see me safe up, and for my coming down
' let me shift for myself.' And when the executioner asked forgiveness, he reply'd, ' Thou wilt
' do me this day a greater benefit than ever any
' mortal man can be able to give me; pluck up
' thy spirit, man, and be not afraid to do thy
' office; my neck is very short; take heed,
' therefore, that thou strike not awry, for saving thy honesty.' And shortly after laying his head upon the block, he bid the executioner stay till he had remov'd aside his beard, saying, ' That
' that had never committed any treason.' *Life of Sir T. Moore.*

C H A P. XXVI.

The mischief and folly of covetousness.

Covetousness is truly said to be the root of all evil; fraud, deceit, oppression, lying, swearing, stealing and perjury are all derived from that hateful vice, which is offensive to God, as distrustful of his providence; injurious to others by oppression, and exceeding troublesome and vexatious to themselves, for a greedy desire to get, anxious care in keeping, and a sordid fear in spending give them no rest or quiet, but keep the misers as it were always upon the fret, which is a kind of hell of their own creation. Nor does it terminate in particular persons, but extends its wicked effects to the subversion of governments, ruin of families and whole kingdoms.

Marcus Crassus had above three hundred talents left him to begin the world with, and by his excessive covetousness had scraped such vast sums of money together, that when he was honoured with the consular dignity, besides a magnificent sacrifice he made to Hercules, he made a public feast for all the people of Rome at a thousand tables, and gave every citizen as much corn as would keep him three months. Then being willing to know what his whole estate amounted to, it was summed up at seven thousand and one hundred talents; but it seems this was not enough to satisfy his greedy mind, but having an
evil

evil eye upon the Parthian treasure, marched with a great force against them ; and being beaten and taken prisoner, Suvinas the Parthian general gave order to cut off his head, and pour melted gold down his throat, to upbraid his excessive covetousness, that never thought he had enough. *Plut. in Vita Crassi.*

So meanly covetous was cardinal Angelot, that he would go privately into the stable, and steal the corn from his own horses, cause it to be sold to his avener, and the money to be paid to himself. Accustoming himself to these little pilferings, the gentleman of his horse going into the stable in the dark, finding him there, and taking him to be the thief, gave him a good beating for his pains. He was likewise so niggardly to his servants, that he would not allow them sufficient food, for which his chamberlain took an opportunity and killed him. *Clarke's Mir.*

Mr. Fuller tells us, in his church history, of a Pasquin made against Dr. Bancroft, archbishop of Canterbury, whom fame reports to be a very covetous prelate, penn'd in these words :

Here lies his Grace in cold clay clad,
Who died for want of what he had.

Dionysius the Younger, hearing that one of the Syracusians had hid a treasure in the earth, he sent to the man to bring it to him, which he accordingly did, privately reserving only a small part of it to himself, with which he went to another city, where being cured of his appetite of hoarding, he began to live at a more liberal rate ; which Dionysius hearing,

caused the rest of his treasure to be restored to him, saying, 'That since he had learn'd how 'to use it; he very willingly return'd it.' *Montaign's Essays.*

Valerius Maximus tells us, that when Hannibal had besieged Cassilinum, and reduced the garrison for want of food to the last extremity, a soldier happened to catch a mouse, and his covetousness exceeding his hunger, he sold it to one of his comrades for eleven shillings sterling; but it proved a very fatal bargain to him, for he that bought the mouse saved his life by his purchase, and he that sold it died of famine.

C H A P. XXVII.

The shame and dishonour of cowardice.

A Coward can be no man's friend, he dares be no man's enemy, and is a foe only to himself; for he that shuns death by the sword in battle, commonly meets it in a shameful manner at the gallows, as a reward of his cowardice.

When the Turks with a powerful army had besieged Strigonium, and were ready to make an assault, and the Christian captains to make a vigorous defence, their soldiers were unwilling to fight or put themselves in order, chusing rather to expect a certain death by their cowardice, than adventure their lives to live or die courageously. The governor count Dampier, and some of the captains persuading them by speeches, and some-

sometimes threatned them with death if they neglected their duty, but all in vain; for being hardned against all points of honour, shamefully run upon the governor, hurried him to prison, and delivered up the garrison, upon condition of marching out with bag and baggage, leaving all the guns, ammunition and provisions behind them. So this important garrison was surrendered October 3, 1642, with a thousand whole and sound men in it, stored with all necessaries for a longer siege, to their shame and reproach, and the governor's eternal honour. These base and cowardly wretches, unworthy the name of soldiers, being arrived at Camara, were depriv'd of their honour and arms, sent back to Presburg, cursed and abhorred by all the world; the chief of them were committed to prison, and being convicted of treason, were executed after divers manners. Thus these infamous captains, by shunning an honourable death in defence of Strigonium, brought themselves to a shameful end, attended with perpetual ignominy and dishonour.

Epitom. Turk. Hist.

King Henry II. in his expedition against the Welsh, passing a streight among the mountains in Wales, had the misfortune to lose many of his men; and Eustace Fitz-John, with Robert Courfy, and the king himself were reported to be killed; which so discouraged that part of the English that had not passed the streights, that Henry earl of Essex threw down the king's standard, that he carried by inheritance, and fled; but the king soon made it known that he was alive, for he routed the Welch, and brought them to seek their peace by submission. The

earl of Essex was afterwards accused of cowardice, by Robert de Mainfort; and having the combat granted him, was overcome, and at the intercession of his friends pardoned for life, but was condemned to be shorn a monk, to be put into the abbey at Reading, and all his lands and estate were confiscated to the king. *Hist. Eng.*

I knew an able-bodied young man, that living an idle life, and whom work by no means would agree with, was persuaded by his friends to be a soldier; but he was as cowardly as slothful, the very noise of a gun would almost fright him to death, and yet being pressed into the king's sea-service, by the press-masters, he fought stoutly with a whole gang of them, till they cut him to pieces. This was courage misplaced, or fear with the wrong end uppermost.

C H A P. XXVIII.

Of the barbarous cruelty of some wicked men.

CRUELTY is the extreme of all vices, an offence to God, abhorrence to nature, the grief of good men, and a pleasure only to devils and monsters divested of humanity. Justice may take away a man's life to punish his offences, and to deter others by his example from the commission of the same crimes; but to do it by racks and other torments favours little of humanity, less of christianity. Life is all that justice can expect, and all that exceeds a simple death (with

submission) is horrid cruelty in the process: But for private persons, either out of malice, revenge, or having an enemy at one's mercy, to be cruel, is to be more barbarous than Cannibals; for they only roast and eat the bodies of the dead, but cruelty persecutes and torments the living.

Amurath, at the taking of the Isthmus, immolated six hundred young Greeks to his father's soul, in the nature of a propitiatory sacrifice for the sins of the deceased. And in those new countries discovered in the last age, this practice is in some measure every where received. All their idols reek with human blood, not without various examples of human cruelty. Some they burn alive, and half-broiled take them off the coals, to tear out their hearts and entrails; others, even women, they flea alive, and with their bloody skins cloth and disguise others. *Montaigne's Essays.*

The ambassadors of the king of Mexico, setting out to Fernando Cortez the power and greatness of their master, after having told him, that he had thirty vassals, of which each of them was able to raise a hundred thousand fighting men, and that he kept his court in the fairest and best fortified city under the sun, added at last, that he was obliged yearly to offer the Gods fifty thousand men. And it is confidently affirm'd, that he maintained a continual war with some potent neighbouring nation, not only to keep the young men in exercise, but principally to have wherewithal to furnish his sacrifices with his prisoners of war. Some of these people being beaten by Cortez in battle, sent to compliment him, and to treat with him of a peace, whose messengers
car-

carried him three sorts of presents, which they delivered to him in these terms: ‘ Behold, Lord, ‘ here are five slaves, if thou art a furious God, ‘ that feedest upon flesh and blood, eat these, ‘ and we will bring thee more; if thou art an ‘ affable God, behold, here is incense and feathers; but if thou art a man, take these fowls ‘ and fruits that we have brought thee.’ *Ibid.*

How many millions of men have the Spaniards made away with in America? Barthol. Cafa affirms, that in forty-five years they destroyed above ten millions of human souls, an unaccountable way of converting those poor savages to christianity! These millions were butcher’d out-right; and if we add those who died labouring in the mines, doing the drudgery of asses, oxen and mules, what a vast number will they amount to? Some of them carrying burdens upon their backs of a hundred and sixty pound weight, above three hundred miles. How many of these poor wretches have perished by water as well as by land, by diving so many fathoms deep for the fishing of pearl, who stay there sometimes half an hour under water, panting and drawing the same breath all the while, and are fed on purpose with course bisket, and other dry things, to make them long-winded. And, if what is reported be true, they hunt the poor Indians with dogs to make themselves sport. ’Tis easy to imagine how detestable the Spaniards became to those poor Pagans for these cruelties. There is a story goes of Hathu Cacica, a stout Indian, who being to die, was persuaded by a Franciscan friar to turn Christian, and then he should go to heaven. Cacica ask’d him, ‘ Whether there were any Spaniards in ‘ hea-

‘ heaven ? ’ ‘ Yes, says the friar, ’ tis full of them. ’
 ‘ Nay then, said the Indian, I had rather go to
 ‘ hell than have any more of their company. ’
Howel’s Germ. Dyet.

Piso a Roman general, observing a soldier return from foraging without his comrade that went out with him, charg’d him with his death, and condemned him to die for it. At the moment the executioner was lifting up the ax to cut his head off, the soldier that was missing appears in the place. The centurion bid the executioner forbear, and carried both the soldiers to Piso, to clear him that was condemned ; but Piso looking upon it as an affront to his authority, that he was not obey’d, condemn’d them all three, saying to the first, ‘ I condemn thee because thou wast condemn’d ; ’ to the other soldier he said, ‘ I condemn thee because thou wast the cause of his condemnation ; and thou centurion, I condemn for disobeying my commands. ’ So three men lost their lives for the innocent behaviour of one. *Senec. de Ira.*

Four legions of Marius’s party having submitted to Sylla upon promise of their lives, yet he perjured himself, and caused them all, whose number amounted to twenty-four thousand men, to be cut in pieces in a public place ; whose cries and dying groans being heard in the senate-house, and putting the senators into a dreadful consternation at the dismal noise, Sylla said, ‘ Let us proceed in our business, fathers, ’ tis nothing but the yelling of a few seditious fellows, that are chastised by my order. ’ This Sylla in cold blood killed one hundred thousand men, ninety senators, fifteen of consular dignity, and two thou-

thousand gentlemen. *Lips. de Const. & Plut. in Vita Sylla.*

Mahomet, the first Turkish emperor, was so taken with the perfections of a beautiful young Grecian lady, whose name was Irene, that he spent his whole time in her company, neglecting public affairs; but hearing his great officers were displeased at it, he summoned them to meet him in a great room in his palace, and Irene being dress'd to the best advantage, he handed her into the midst of the bashas, who admiring her beauty and charming shape and gesture, condemn'd themselves for censuring the sultan for doating on so lovely a creature; but the emperor of a sudden twisting one hand in the curls of her hair, with the other drew his sabre, and with one blow divided her head from her body, leaving all the spectators in the utmost amazement at the sight of such a cruel action, committed without any provocation from the innocent sufferer. *Knowles's Turk. Hist.*

Amboyna, a town in the East-Indies, situate in an island of the same name, being the market for collecting and buying Cloves, and other rich spices. The Dutch grasping at the whole trade of the spicery, having worm'd out the Spaniards and the Portugeze, endeavoured to do the like by the English, who were their best friends, and main supports against the Spaniards in the Netherlands. This covetous design caused many bickerings between them; but at length they came to terms of agreement, and the English thinking themselves secure, planted their factories in the town, under the protection of the castle, held and well-mann'd by the Dutch; but
before

before they had lived there two years, the Dutch began to attempt their utter extirpation, not by a massacre, for that had been a merciful mischief, but by such horrid, savage and cruel tortures, as cannot be parallell'd. They pretending that the chief agent, captain Gabriel Towerfon, and the rest of the English factory, had conspired to seize the castle, and expel the Dutch out of that island, the Dutch seized the English, and having no other witnesses against them than their racks, they extended their sinews, drew them out at full length, disjointed all the limbs of their bodies, and by their water-racks, making them suck in water with their breaths, they swelled their bodies to a monstrous proportion, till their skins were ready to crack, their cheeks blown up like bladders, and their eyes started out beyond their brows. And those whose innocence and courage could not be forced by these cruel torments to accuse themselves of crimes they were no way guilty of, they burnt them with torches under their paps, their armholes, elbows, hands and feet, till the moisture which dropt from those burnt parts, put out their torches, and made such holes in their sides, that they might have perceived their entrails, tho' the monsters in cruelty would not discern their innocence, but persevering in their devilish barbarities, threw them into dungeons, where their flesh putrified, and maggots ingender'd in their sores. Having thus wearied them out with new and repeated tortures for eight days and nights together, ten of them were executed in March 1623, there being but twenty English in the whole; the rest with rack'd, swell'd, burnt and macerated bodies, were sent
to

to the English plantations. Thus the Dutch seiz'd that whole trade into their own hands; and all this done at the same time that the English were fighting for them at their own doors. The names of the English thus inhumanly treated, were captain Towerfon, Tompfon, Beaumont, Collins, Colson, Webber, Ramsay, Johnson, Ford and Brown. *Hist. Engl.*

A rebellion happening in the reign of king Edward VI. upon the alteration of religion, and the rebels being defeated, what shameful sport did Sir William Kingston make with men in misery, by virtue of his office of provost-marshal! One Bowyer, mayor of Bodwin in Cornwall, had been among the rebels, not willingly, but by constraint. Sir William sent him word he would dine with him such a day, for whom the mayor made an hospitable entertainment. A little before dinner the provost took the mayor aside, and whisper'd in his ear, that there must be an execution that afternoon, and therefore ordered him to cause a gallows to be set up over-against his own door. The mayor obeyed his command, and after dinner the provost took the mayor by the hand, and desired him to lead him to the place of execution, which when he beheld, he asked the mayor, 'If he thought it was strong enough?' 'Yes, says the mayor, doubtless it is.' 'Well then, said Sir William, get up and try, for it is provided for you.' 'I hope, Sir, said the mayor, you are not in earnest?' 'By my troth, says the provost, there is no remedy, for you have been a busy rebel.' And so without delay, or liberty to make his defence, the poor mayor was executed. Near that place
also

also lived a miller, who had been very active in the rebellion, who fearing the provost's coming, told a young stout fellow his servant, that he had occasion to go from home, and if any gentleman should enquire for him, he should tell them that he was the miller. The provost not long after came, and asking for the miller, the servant came out, and said as he was ordered; upon which the provost commanded his servants to seize him, and hang him upon the next tree. The poor fellow hearing this, cried out, 'I am not the miller, but the miller's servant;' 'Nay, friend, says the provost, I will take thee at thy word: If thou art the miller, thou art a busy knave, and a rebel, and deservest to be hang'd. If thou art not the miller, thou art a false lying knave, and canst not do thy master better service than to hang for him.' And so without more ado he was executed. *Ibid.*

Hatto II. duke of Franconia, surnamed Bonus, abbot of Fulden, and archbishop of Mentz, in whose time was a grievous famine, and the poor being ready to starve, he caused great companies of them to be put into a barn, as if he intended to relieve them; but immediately set the barn on fire, and consumed them to ashes, saying, 'They were the unprofitable rats that devoured the fruits of the earth, and did nothing for them.' But in a short time after, the rats gather'd together in great numbers, tho' no man could tell from whence they came, and set upon him with such an unheard-of rage and fury, that wheresoever he retired for safety, they would fall upon him, and the greater opposition they encountered, the more their numbers and fury

in-

increased, so that the wicked bishop finding no security by land, conveyed himself into a tower standing in the middle of the Rhine, near a little city called Bingen; but thither the rats swam after him, clamber'd the walls, fell upon the archbishop, and never left him, till they had executed the divine vengeance upon him, in tearing him to pieces till he died. This tower is still remaining, and in memory of this accident is called Mauff Hurn, or the Rats Castle, to this day. *Camer. hor. subcis.*

Under the reign of queen Mary I. in June 1557, in the isle of Guernsey, was committed as great an act of cruelty and inhumanity as ever the sun set eye on. A mother and her two daughters were burnt at the same stake as Heretics; and one of them being a married woman, and big with child, the violence of the fire bursting her belly, a male child fell into the flame, and was snatch'd out by one less cruel than the rest; but after they had consulted about it a while, the infant was thrown in again, to accompany the mother in her torments. *Hist. Eng.*

Pope Sixtus Quintus was of very mean extraction, who, when he came to the pontificate, sent for his sister to Rome, who had been a laundress in La Mark, and set her up in great pomp and state; whereupon Pasquin appears, stretching out his arm, holding a foul shirt in his hand, and Marforio asking him the reason why his shirt was so dirty, Pasquin answers, 'Because my laundress is lately made a lady, and I have not yet provided myself with another.' This mightily enraged the pope, and the more because he could not readily discover the

the author of the libel; but at length putting out a proclamation, with a reward of ten thousand dollars, to any person that should disclose the author; and if the person that did it would confess the fact, he should have the money, and a pardon for his life. The bait took; for under this temptation the offender went to the pope, and confess'd he was the man that did it. The pope commands his treasurer to pay him ten thousand dollars in his sight, which the man having received, and inwardly applauding the success of his wit; the pope said, 'You have been a villain, but I must be as good as my word; you have your money, and shall have a pardon for your life; but that shall not deprive me of the power to cut off your ears, your nose, and your right-hand, and also to pull out your tongue and your eyes.' Which accordingly was executed with great severity. *Gregor. Leti.*

Amurath IV. the eleventh emperor of the Turks, took so much pleasure and delight in acts of cruelty, that he caused a man and a woman to be impaled alive, the one for selling and the other for smoking tobacco. He often walked the streets by night, and meeting two women wandring in the dark, he caused them to be cut in pieces. And which is still as cruel, he put his cook to death, for not seasoning his sauces according to his palate. *Epit. Turk. Hist.*

C H A P. XXIX.

The folly and danger of curiosity.

SOCRATES was of opinion, that some philosophers were but a soberer sort of madmen, because they busied themselves about incomprehensible things, or if they did come to the knowledge of them, were altogether useless in human affairs. What is it to us to know how high the heavens are, how deep the sea is, how large the earth is, since the knowledge of such abstruse notions will neither make us better, wiser or richer than we were before? What signifies the knowledge of school-divinity, but to puzzle men with fruitless questions? What is natural magic, but a temptation to give oneself to the devil, to know more than we ought to know? What is judicial astrology, but a cheat put upon inquisitive fools to enrich idle knaves? And what is alchymy, but a stratagem to make men poor and beggarly in quest of the philosopher's stone, that no man ever had or will have? Nay, what are all kind of curiosities but dangerous experiments, that bring along with them irreparable injuries?

Carracalla, emperor of Rome, had a great desire to know who should succeed him in the imperial throne, and to that end sent Maternianus among the astrologers and such kind of wizards, to have his curiosity satisfied; who not long after brought their opinions to him in writing, as he was diverting himself in his chariot, which of

course being delivered to Macrinus, among other letters, to give the emperor an account in detail, and finding himself named to be Carracalla's successor, and that it being known might put his life into danger, resolved to do the work before it took more air, and engaging Martialis, one of his centurions, in the secret, he killed the emperor at Edeffa, as he was making water. *Herodian.*

Pliny the Elder had a great curiosity to know the true cause and nature of the flames arising from Vesuvius, and ventured so far, contrary to the persuasions of his friends, that he lost his life to satisfy a fruitless curiosity. *Bayles's Extr. Phil. Essay.*

Natholicus, king of Scotland, sent a messenger to a witch of the same country, to know whether he should have good or bad success in a war he was then engaged in, and concerning other things relating to his person and affairs; to whom the witch gave answer, 'That the king had no reason to trouble himself about a foreign war, for he should soon die by the hands of a favourite servant.' The messenger further demanding what servant it was that should do such a wicked action, she reply'd, 'He himself would be the regicide.' Whereupon he reviled her, as scorning to be guilty of such a horrid villainy, and in a rage departed from her, without giving her any reward but reproaches; but pondering upon the matter as he was returning to court, and being sensible of his own danger, if the king should come to know what the witch had foretold by any other person, he resolved to secure himself by the death of his master, and watching

ing an opportunity, murdered the king in his bed.
Fitz Herb. Relig. and Policy.

Eudoxus implored the favour of the Gods, that he might have power to go so near the body of the sun, that he might behold its glory, magnitude and matter, and on that condition he would be contented to be burnt to death by its beams. *Macrob.*

How many persons might have been rich, if a fond curiosity in searching after chimeras and needless trifles had not exhausted their estates? How many might have enjoyed a healthful constitution of body, if they had not destroyed it, by a foolish desire of being better than well? He might have lived long enough upon land, that by attempting to live under water, was drowned. He might have lived safely by making use of his legs to carry him, that by attempting to fly broke his neck; and many might have lived happily, whose curiosity in enquiring after secrets made them know they were miserable.

C H A P. XXX.

Of miraculous cures, and escapes from dangers.

WHAT is one man's meat, says the proverb, is another man's poison; but that will not salve our phænomena, and we must rather attribute it to our ignorance that know the operations of nature but in part, nor the use of medicines but by tradition; and therefore must ascribe

ascribe these surprising accidents to an over-ruling providence, that reproaches our ignorance, in order to make us look higher than nature, and contemplate a superior Being as the almighty-disposer of all things.

Johannes Sobiratus had for many years been so afflicted with a convulsion in the nerves, that his legs were shrunk and pulled up to his body, and deprived of the use of them for some years together; but one day being put into a violent passion by his servant, it did so chafe and heat his body, that the warmth descending to his knees and legs, the nerves, sinews and other ligaments, which were contracted by the convulsion, began to distend themselves so largely, that he stood upright, and quickly after he was able to walk about his affairs, without any sense of pain or impediment. *Schenck. Obs. Medic.*

Paleologus II. emperor of Constantinople, kept his bed a twelve-month together, of a disease that his physicians could scarce find a name for, and much less medicines to cure him; but when all despair'd of his recovery, an old woman told the empress, that if she made it her business to vex and anger the emperor perpetually, it would restore him to his former health. That sex being generally provided with such a remedy, the empress employ'd it immediately, and to that degree, as to suffer nothing to be done which he commanded; but so crossed and vexed him in every thing, that the torment she continually gave him, at length forced him into a sweat, by which means the natural heat being stirr'd up, and augmented by ill usage, it entirely dissipated and discharged the offending humours that oc-

caſioned his ſickneſs, and the emperor perfectly recovered. He ſurvived this diſtemper twenty years, and continued in health till he was ſixty.
Camer. oper. ſuccifiv.

A certain cardinal was ſo afflicted with a quinfey, that he was almoſt choaked, and the diſeaſe not being conquerable by medicines, his phyſicians left him as incurable. His ſervants every minute expecting his death, fell to plundering his lodgings, taking away the hangings, pictures, ſtatues, carpets, cuſhions, and even his cardinal robes, while he look'd upon them, but could not reprove them, being unable to ſpeak. The cardinal had an ape, who ſeeing every one providing for himſelf, thought to come in for his ſhare in the dividend, and entering the chamber, employ'd himſelf very buſily to ſee what was left for him; and finding nothing but the cardinal's cap, he clap'd it on his head, and frisk'd up and down, as extremely pleaſed with his new promotion; at which the almoſt expiring cardinal fell into a vehement fit of laughter, which broke the quinfey in his throat, and having diſcharg'd it by vomiting, recover'd his health.
George Fortiſcue Fer. Academ.

That excellent Lithotiſt, Mr. Hallier acquaints us, ſays Mr. Boyle, that among other infirm people, that were ſent to be cured in a great hoſpital wherein he was employed as a ſurgeon, a maid of about eighteen or nineteen years of age, had ſo utterly loſt the ſenſe of feeling in all the external parts of her body, that ſevere tryals of pinching and burning were employed, but to no purpoſe; for ſhe was as unconcern'd at them,

as

as if they had been tried upon wood, stone, or a dead body. Having thus remained a long time in the hospital, without any symptom of amendment, or hope of cure, Dr. Harvey, upon the strangeness of the accident, and to satisfy his curiosity, sometimes made her a visit, and suspecting her distemper to be uterine, and curable only by Hymeneal exercises, he advised her parents, who were of good substance (and did not send her thither out of poverty) to take her home, and provide her a husband; they followed the doctor's advice, and were not long before they disposed of her in marriage, which in effect was her perfect cure, as the doctor had prognosticated.

Soleander tells us of a man lying sick, and even at the point of death, when an enemy of his made enquiry of his health, and being informed by his servant that he could not live many hours, and he resolving the sick man should receive his death from none but himself, rushes into his chamber, and having, as he thought, stabb'd him to the heart, left him; but the act proved contrary to the intention; for by the flux of blood proceeding from the wound, and application of proper remedies to it, the patient recovered his health, by a blow that was design'd to kill him. *Schenck. Obs. Med.*

Jordanus reports of a certain woman, that desiring to be rid of her husband, gave him a dose of poison to dispatch him; but that not operating quickly, and she impatient of delay in so important an affair, added a quantity of quicksilver to hasten his death; but that nimble and weighty substance, riding post through the body, carried

off with it the poison that lodg'd in the stomach, before it could seize upon the vital parts, and so freed the man from danger. Aufonius records this relation in an epigram which ends after this manner :

The Gods sent health by a most wretched wife ;
For when fate will, two poisons save a life.

Under the intolerable cruelties and oppressions of the Sicilian tyrants, those people begg'd assistance and relief from the Corinthians, who sent them the valiant and prudent Timoleon, who soon so distressed the tyrants, that they could find no other way for their own security, but by hiring two infamous wretches to murder him : And they imagining that the properest time and place to do it in, was, when he should be sacrificing in the temple, it was not long before they found such an opportunity, and drawing near to execute their design, a man standing by that knew nothing of their barbarous purpose, gave one of the Assassines such a fatal blow on the head, that he died immediately. His fellow-murderer seeing the other dead, and suspecting the plot was discovered, ran to the altar, begg'd pardon of the Gods and Timoleon, promising if he would give him his life, he would make a full discovery of the whole conspiracy against him. In this time the person that killed the other villain, having fled, was taken and brought back again before Timoleon, protesting he was no murderer, but a dutiful son that had took a just revenge on a villain that had killed his father ; which being testified to be a great truth by several there present,

sent, all the congregation fell into loud praises of the divine providence, which at once had preserved Timoleon, freed the Sicilians from falling again under the power of merciless tyrants, and inflicted a just punishment upon a murderer.
Fitz-herb. Pol. & Relig.

C H A P. XXXI.

Of death, and the many and uncommon ways to it.

BY an unalterable decree of heaven, it is appointed to all men once to die, and we are daily so surrounded with accidents out of the common road to the grave, that 'tis rather a wonder we should live a day, than linger out threescore years. Death mocks and derides the most prudent care and foresight of the wisest mortals, that endeavour to avoid it, by hastening their ends by the same means they thought to prevent it. The only way not to be surprized by death, is to be always provided to die, for then it can never come too soon.

Charles II. king of Navarre, by a vicious life in his youth, fell into a paralytic distemper in his old age, that took away the use of his limbs. His physicians directed him to be sewed up in a sheet that had for a considerable time been steeped in strong distilled spirits, to recover the natural heat of his benumb'd joints. The surgeon having sewed him up very close, and wanting a knife to cut off the thread, made use of a candle

that was at hand to burn it off; but the flame from the thread reaching the sheet, the spirits wherewith it was wet, immediately taking fire, burnt so vehemently, that no endeavours could extinguish the flame. Thus the miserable king lost his life in using the means to recover his health. *Heyl. Cosm.*

Anacreon, an ancient lyric poet, having out-lived the usual standard of life, and yet endeavouring to prolong it by drinking the juice of raisins, was choked with a stone of one, that happened to fall into the liquor in straining it. *Val. Maximus.*

Pope Adrian IV. drinking a draught of spring-water, to refresh himself when he was thirsty, a fly, falling into the glass as he was drinking, choked him. *Dinotb.*

Terpander, the famous harper of Sparta, as he was singing to that instrument, opened his mouth so wide in straining his voice to the pitch of the harp, that an unhappy wag standing by, threw a fig into his mouth, which, contrary to the intention of him that threw it, stuck so fast in his throat, that he was strangled before any help could be had to draw it out. *Schenck. Obs. Medic.*

A man dreaming that he was torn in pieces by a lion, and looking upon it as a chimera resulting from the confused and disturbed actions of mind and body in a dream, when fancy predominates over reason, slighted it, and the next day seeing the figure of a lion cut in stone, supported by pillars; he told those that were walking with him, what he had dreamed the night before, and merely thrust his hand into the lion's jaw, saying,
 ' Now

‘ Now bite me if thou canst.’ He had no sooner spoke the words, but a scorpion, which had taken up its lodging in the lion’s mouth, stung him in the hand, which poisonous wound resisting all applications, proved his death. *Remark. Prov.*

Many have been warned of their deaths, and yet have had no power to escape it; for either their presumption of security has pushed them on to facilitate the malice of their enemies, or else their caution and circumspection has contributed to hasten it, by the methods designed to prevent it.

Julius Cæsar was importuned by his wife Calphurnia, not to go on a certain day into the senate-house, because the night before she had dreamed, he was killed there by many wounds. He had often notice by Spurina to take care of himself on the ides of March. One thrust a note into his hand as he was entering the senate-house, shewing him his danger, and the names of the conspirators, but he put it among the rest of his papers, never read it, and so was barbarously murdered. *Valer. Max.*

Henry of Lorrain, duke of Guise, who lived in the reign of Henry III. king of France, had notice from several hands, that a conspiracy was formed by the king to take away his life. He was forewarned of it the day before his death, in a piece of paper wrapt up in his napkin which he used at dinner; but he under-writ with his own hand, ‘ They dare not;’ and with great disdain threw it under the table. When he was in council, and wanted a handkerchief, Pericard, his secretary, gave him notice of it in a paper tied up in the corner of

the handkerchief, in these words, ‘Come forth, save yourself, or you are a dead man.’ But all would not awaken him. The king soon after called him out of the council to come into his cabinet, as if he would confer with him about some important affair, and as he was putting by the tapisstry to enter, seven gentlemen, appointed by the king to be his butchers, with swords and daggers, wounded him to death. *De Serres.*

An officer in the king’s wardrobe in Windsor-castle, an honest and discreet person, about fifty years of age, who when he was a school-boy, Sir George Villers, the Duke of Buckingham’s father, took much notice of, and laid several obligations upon him. This gentleman, as he was lying in his bed perfectly awake, and in very good health, perceived a person of a venerable aspect draw near his curtains, and with his eyes fixed upon him, asked him if he knew who he was; the poor gentleman, after the repetition of the same question, recalling to his memory the presence of Sir George Villers, answered half-dead with fear, he thought him to be that person. He replied, he was in the right, and that he must go and acquaint his son from him, ‘That unless he did something to ingratiate himself with the people, he would be cut off in a short time.’ After this he disappeared, and the poor man, next morning, considered it no otherwise than a dream. This was repeated with a more terrible aspect the next night, the person telling him, ‘Unless he performed his commands, he must expect no peace of mind;’ upon which he promised to obey him. The lively representation of this vision strangely perplex’d him; but

but considering he was at such a distance from the duke, he was still willing to persuade himself that he had been only dreaming. The same person repeating his visit a third time, and reproaching him for breach of promise, he had by this time got courage enough to tell him, that it was a difficult thing to gain admission to the duke, and more difficult to be credited by him, that he should be looked upon as a male-content or madman, and so be sure to be ruin'd. The person, after a repetition of his former threats, replied, 'That the duke was known 'to be of very easy access; that two or three 'particulars he would (and did) tell him, and 'which he charged him never to mention to 'any other person, would give him credit;' and so repeated his threats, and left him.

This apparition so far confirmed the old man, that he repaired to London where the court then was; and being known to Sir Ralph Freeman, who had married a lady nearly ally'd to the duke, he acquainted him with enough to let him know there was something extraordinary in it, without imparting to him all the particulars. Sir Ralph having informed the duke of what the man desired, and of all he knew in the matter, his grace, according to his usual condescension, told him, that the next day he was to hunt with the king, that he would land at Lambeth-bridge by five in the morning, where if the man attended, he would talk with him as long as should be necessary; accordingly the man being conducted by Sir Ralph, met the duke, and walked aside in conference with him near an hour; Sir Ralph, and his servants, being at such a distance that

they could not learn a word, tho' the duke was observed to speak sometimes, and that with commotion. The man told Sir Ralph, in his return over the water, that when he mentioned his credentials, the substance of which he said he was to impart to no man; the duke swore 'he could come to that knowledge by none but the devil, for those particulars were a secret to all but himself and another, who he was sure would never speak of it.'

The duke returned from hunting before the morning was spent, and was shut up for the space of two or three hours with his mother in Whitehall, and when he left her, his countenance appeared full of trouble, with a mixture of anger; and she herself, when the news of the duke's murder (which happened soon after) was brought to her, seemed to receive it without the least surprise, and as a thing she had long foreseen. *Clarendon's Hist.*

C H A P. XXXII.

Deformity not always the sign of an ill man.

THE common received axiom, that obliges men to mark, or beware of those that God hath marked with any signal deformity, does not constantly hold true with respect to all men; for tho' some of them are perverse and wicked in their inclinations; yet we find others so affable, courteous and honest, that nature seems to make amends for the disadvantageous figure of their
out-

outsides, by endowing them with excellent qualifications within.

But there was never a greater uniformity of body and mind than in our own k. Richard III. for in both he was equally deformed. He was low of stature, crook-back'd, hook-shoulder'd, splay-footed, goggle-eyed, his face small and round, his complexion swarthy, and his left-arm wither'd from his birth. Born, says Trussel, a monster in nature, with all his teeth, hair on his head and nails, on his fingers and toes. Those vices which in other men are passions, in him were habits: His cruelty was not casual, but natural, and the truth of his mind was only lying and falsehood. *Hist. of England.*

Philopæmen, commonly called the Great, was a person of a very mean aspect, and one that took no care to set himself off with rich apparel, by which means he was often affronted, by such people as could not distinguish the man from his cloaths. He sent notice to one of his friends in Megara, that he would take a supper with him, who went immediately to market to provide an entertainment for him. Philopæmen getting there before his friend returned, the wife, by the meanness of his dress, taking him to be a servant, employed him in cleaving wood for the fire, which he was busy at when his friend came home, who being astonished at the sight, said, 'Why does my great friend Philopæmen dishonour himself and me, by stooping to so mean an office?' The great man, with a chearful and obliging smile, answer'd, 'I am doing penance for my homely face, and bad apparel.' *Lips. Monit.*

An emperor of Germany coming by accident into a church, where he found an ill-favoured crooked priest saying mass, the emperor despised him as unfit to discharge the sacred offices of the church; but hearing him read in the psalm appointed for the day, 'It is he that made us, and not we ourselves,' the emperor reproved himself for his proud and harsh opinion, and enquiring into the qualifications of the priest, and finding him a person of exemplary piety and erudition, he made him archbishop and elector of Cologne; which great preferment he discharged with all the care and fidelity imaginable. *Fitzherbert.*

Æsop, well known by his fables, that have obtained so great a reputation in the world, was so much deformed in body, had so ill a face, and a fluttering delivery of his words, that one can scarce determine, whether he was more obliged to be grateful to nature for his being, or to complain and rail against her; to which misfortunes we may add his being a slave; yet in these circumstances, which made him the derision of all the world, he preserved the freedom of his mind independent from the frowns of fortune, and by the excellency of his wit, supported himself under all these evils without complaining, which gave him esteem among all people who had sense enough to discern a clear and bright soul in the dark lanthorn of a deformed body. *Cæl. Rhod.*

Bocchyrus, king of Egypt, whose name was made a proverb to signify just judgment, was deformed to the last extremity; yet in wisdom, justice, and knowledge, excelled all the monarchs that went before him. *Diod. Sic.*

Socrates,

Socrates, the son of Sophroniscus, an excellent and learned philosopher, had a very ill countenance, with several other corporal defects, who hearing his two wives Xantippe and Myrto in a fit of jealousy, brawled and scolded at one another, till their loud and unruly tongues were offensive to his ears, he said, 'Fie for shame, why do you two beautiful women fall foul upon one another about so ill-favoured a fellow as Socrates is.'

Can there be produced a more shining example, to illustrate this chapter, than the late Mr. Pope? who, if considered as a poet or philosopher, seldom had his equal, never his superior. That he was deformed in his person, is too well known to be disputed; his enemies have, at the expence of wisdom, been at no small pains to acquaint the world with it. Mr. Pope himself occasionally makes mention of it in several parts of his works, particularly in a letter to Mr. Cromwell, he has these Words: 'I was, says he, the other day in company with a lady, who rallied my person so much as to cause a total subversion of my countenance: Some days after, to be revenged on her, I presented her, among other company, the following rondeau on that occasion.

' You know where you did despise
' (T'other day) my little eyes,
' Little legs, and little thighs,
' And some things of little size,
' You know where.

' You

' You, 'tis true, have fine black eyes,
 ' Taper legs, and tempting thighs,
 ' Yet what more than all we prize,
 ' Is a thing of little size,
 ' You know where.'

C H A P. XXXIII.

Wonderful deliverances from death and other dangers.

TO court danger where nothing is to be gained, is rashness, and a folly to fly from it when honour and the public interest invites; then to do one's duty, and leave the issue to an omnipotent and over-ruling providence, is to act like a brave man and a christian. Sometimes danger is rather imaginary than real, the starts of a sudden and an unadvised fancy, which vanishes upon a more deliberate scrutiny. At other times the very stratagems employed for destruction, by some strange turn of providence, prove the means of deliverance. ' 'Tis a folly, says Seneca, to fear what cannot be avoided, or to be discouraged at all; for he who gives consent to that passion, throws away his own arms, and opens his breast to the sword of his enemy.'

Charles IX. of France having formed a cruel and barbarous design to massacre all the protestants of France, caused as many of them as he could,

could, especially of the leading men among them, to come to court, that he might cause them to be murdered in his sight, while, by his orders, the same was to be done on the same day and hour, in all the other parts of the kingdom. Monsieur de la Force, with his two sons, came, and were among the first who were to be assassinated. The father, and the eldest son, were soon dispatched, and the younger son James, who was but fourteen years of age, but of a ready wit, feigned himself dead, upon his receiving the first blow, and fell at length between his father and his brother, who were really dead; he had also so much presence of mind, as to take off a diamond of great value, which his father had upon his finger, and to put it into his mouth, with another which he had himself, that he might have something to pay for the cure of his wound, and to maintain himself in some private place till the storm was over. Among others that came afterwards to pillage the dead of their cloaths, was the master of a tennis-court, who knew Monsieur de la Force's sons, and was touched with compassion for them. James, who knew him, thought he might trust himself with him, and tell him that he was not quite dead. The master of the tennis-court being overjoyed to see him yet alive, provided him an old cloak and hat, (for he had been already robbed of his cloaths) and giving him a lanthorn in his hand, put him before him as if he had been his servant, and so directed him to his house. His wife enquired who he was, but was answered by the husband, that it was nothing to her, whose business was
only

only to treat him kindly. She judged by this, that he was some Hugonot of note, and was confirmed in her opinion by the diamonds she saw upon his fingers, which she was very desirous to have ; and therefore, after some time, said to her husband, he ought to put him out of doors, lest he should bring himself into trouble, and repeated these discourses so often, that the master of the tennis-court acquainted Mr. de la Force with it, who told him, he thought he knew, by the signs she made, what his wife would be at, and accordingly gave her one of the diamonds, which procured him peace and quiet for some days. But because he had kept the biggest and best, her wicked covetous humour soon returned, to the great disquiet of her husband, who was an honest man, and could not approve her sordid behaviour. He therefore desired Monsieur de la Force not to satisfy her covetousness, but to remove to some other place, which they soon agreed should be to Monsieur de Biron's, who received him with abundance of joy, put him into his livery as one of his pages, and sent him to Biron, where his wound being cured, he went thence to Guyenne, and staid there till the persecution of the protestants was over. He afterwards went to the war, and signalized his bravery, which brought him into favour with Henry III. and Henry IV. who made him master of his wardrobe, and captain of his life-guards ; then in gratitude he married Monsieur de Biron's daughter, and at last was advanced to the dignity of duke, peer, and mareschal of France, and died full of riches and honour at fourscore years of age. *Mem. Court of France.*

King

King Charles II. after Worcester-fight, riding in a disguise, before Mrs. Jane Lane, on a journey, in order to get beyond sea, his horse casting a shoe, was obliged to lead him to a smith's shop, to have it put on again. The smith asked the king what news? Who answered, 'That it was thought the king was gone into Scotland.' The smith reply'd, 'No doubt but he is hid somewhere in England, and wished he knew where, for he could get a thousand pounds for taking him.' The king departed from thence, and consulting how to escape the troopers in Evesham, fell into a village where a troop of horse was drawn up, which stopt the way; but as soon as they came near, the captain civilly commanded his troop to open to the right and left, and so they passed safely through a troop that was in search of the king. The king being sick at Mr. Norton's house at Leigh in Somersetshire, which was the end of that journey, the butler took him into the wine-cellar, to give him a glass of wine, and presented it to his majesty on his knees, which the king asking the reason of, the butler, whose name was John Pope, reply'd, 'Sir, I know you, and will die before I betray you,' and kept his word. *Hist. England.*

Two sailors belonging to a ship of Leith, at Gottenburgh, having resolved to make their escape and return to Britain, agreed to make first for the coast of Norway, where they could soonest propose a passage to Scotland. For this purpose they bought a small skiff for 15 s. and having got a little beef, some water and biscuit, and a compass-

pass-line, &c. from the ship, they put to sea, but were soon drove from their latitude by a strong east wind. This quite disconcerted their measures, and reduced them to a very sad condition. They now saw their folly, when it was too late to expect relief. They wished for any shore, but had no probable hopes of ever reaching one. Their small skiff was too weak to resist bad weather, and their provisions too scanty to last for such a time as could lead them to any land. They could not sleep for the seas, which broke in upon them, and likewise wetted them so, that they were quite senseless, and so feeble as to be unable to work at their oars. In this dismal condition they continued for the space of eight days, when a kind providence, to their inexpressible joy and surprize, directed their boat to Scarborough in England, where they arrived safe.

Seven Englishmen being in St. Christopher's island, had prepared themselves for a voyage of one night, and had taken with them provisions with them for no longer a time. But a tempest overtaking them at sea, carried them so far, that they could not return home in less than seventeen days; in which time they were so sparing of their one night's provision, that they made it serve them to the fifth day; but then being left destitute of food, they agreed to cast lots among themselves, to see whose flesh and blood should satisfy the hunger and thirst of the rest; which accordingly was done, and the lot fell upon him who first made the proposal, who was so far from being dismay'd at his hard fortune, that he told them, that he was well satisfied, and thought
himself

himself happy that he could serve his friends when he was dead. Whereupon one of them (drawn out by lot also) cut his throat, when each of them was so desirous of a piece, that it scarce could be divided quick enough. One only was found amongst them, who being nearly related to the dead person, resolved to endure any thing rather than pollute himself with the blood of his friend. But the next day his hunger drove him into such madness, that he threw himself into the sea. At last it pleased God to shew them mercy in this their miserable distress, and brought their small ship to the isle of St. Martin, where they were kindly received by the Dutch garrison, and sent back to their friends, where scarce had they set foot on the shore, but they were accused of murder; but inevitable necessity pleading in their behalf, they were set free by the magistrate. *Nic. Tulpii Observ. Med.*

C H A P. XXXIV.

Of dissimulation and hypocrisy.

IN Politics men are taught to comply with the times, and not to oppose where they are not in power to gain their points, because self-preservation is a principle in nature never to be deserted; but this will not hold in religion, where virtue is at all times to be the guide of our actions. Sincerity is a stranger in our days. Truth is seldom spoke, and to keep one's word is out of fashion. Simplicity and friendship are turned
into

into dissimulation and hypocrisy, by which they draw men into their snares, and then off goes the mask, that the devil may appear in his own likeness.

One of Julius Cæsar's great blemishes was, that he had perfectly learned the arts of dissimulation and hypocrisy, for tho' he pretended to love and honour Pompey, yet he sought and accomplish'd his destruction. When Cicero publicly reproach'd him, he would neither answer him, or seem to be angry with him, and yet, at the same time, pushed on Clodius against him, and caused him to be banish'd. If he thought any man his enemy, he would seem out of greatness of soul to contemn and despise him, as an incompetent adversary; but would never fail to gratify his malice, and be revenged on him by some other hand. *Zuing. Theat.*

Charles IX. of France was also a proficient in this science; for, a little before the Parisian massacre, that was of his own contriving, he invited the admiral Coligny to court, caressed him in a particular manner, called him father, protested he had a great esteem for his parts and person, and vow'd, for the future, to govern himself and kingdom by his prudent council; and yet all this time had murder in his heart, which shortly after was barbarously executed. *Hist. of France.*

Richard, duke of Gloucester, was so artificial a dissembler, that there was more danger in his smooth than in his rough behaviour; and, at the same time, refused the crown when offer'd him, when the whole kingdom knew he was wading thro' a sea of blood, and other mischiefs, to rob the lawful heir of it. *Hist. of Eng.*

The English rebellion was one continued series of dissimulation and hypocrisy, both in the English and Scots rebellion; they both promised the preservation of the king's person, crown and dignity, and yet raised a war, and endeavour'd to kill him in the field. They both covenanted to make him a glorious king, and deliver him from his enemies; and yet when the king put himself into the hands of the Scots for his safety, they sold him to the English for 400000 pounds, who inhumanly and barbarously murdered him. *Ibid.*

Oliver Cromwell was a hypocrite in perfection, for tho' he had more than ordinary sense and courage, yet he would whine and cant to admiration, when he found that it would better advance his designs among the Fanatics. He was of no one faction in religion, and yet, by his deep dissimulation, kept himself the supreme head of them all. He cajoled the Presbyterians, flattered the Independants, caressed the Anabaptists, and kept them in continual jars with one another, that they might have no leisure to unite against him. He took the king from Holmby, under pretence of giving his majesty better usage than he had from the parliament, and then by purging the house, and setting up Non-addressors among the Rump, spilt the blood of the king. He first heated the Rump against the army, for daring to prescribe laws to their masters; then enraged the army against the Rump, as betrayers of their trust; at length struck in with the army, turned the Rump out of doors, and then having sworn against the government of a single person, set up himself Lord Protector. *Ibid.*

Sir

Sir Harry Vane was a man of great natural parts, and most profound dissimulation. His unusual physiognomy made men imagine something extraordinary in him, and his whole life verified that imagination. From his studies in Oxford he went to Geneva; from thence he transported himself into New England, where he was chosen governor, and there demean'd himself like an Independant; but not long liking that people, nor they him, he returned again into England, and being made treasurer of the navy, a place of great trust and profit, it carried him to church again. After this he sided with Mr. Pym, and other discontented persons, and seem'd again at the head of that faction against the earl of Strafford. In the heat of the rebellion he sided with the Anabaptists, and in Oliver's time headed with the fifth Monarchists, writ in defence of their principles, and by his often shifting thus, gave people the liberty of saying, he was no further of any religion than when it countenanced faction and rebellion. *Hist. Rebel. Epit.*

Hypocrisy was a talent peculiar to the earl of Shaftsbury, who of all men living could most easily turn himself into all shapes, and comply with all dispositions; having, by long practice, got the skill to cover his hooks with baits fitting every humour. The covetous he was wont to feed and deceive with hopes of wealth; the ambitious with pride and vain-glory; the non-conformist with promises of liberty and religion; sometimes not refusing to serve and assist the pleasures and debauches of men that way inclined, if he found them fit for his purpose. Wherefore the said earl observing in the duke of Monmouth

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mouth a mind rash, unsteady and ambitious, soon made him an easy prey to his wicked subtilty, disguised under fair and plausible colours. *Conspir. against Charles II.*

C H A P. XXXVI.

The shame and dreadful consequences of drunkenness.

TO satirize upon drunkenness is to lampoon the age we live in, for many of all qualities and conditions are so emerg'd in this vice, that they despise and hate a sober man, as unfit for conversation. Men of quality are so much addicted to it, that they turn days into nights, and nights into days in sacrificing to Bacchus. Gownmen are more conversant with the bottle than their book; swordsmen drink themselves into heroes; and mechanics labour hard all day to have the satisfaction of being drunk at night. And what do they do all this while, but dishonour themselves, sink their estates, lose their time, cloud their reasons, spoil their appetites, contract diseases, ruin their families, transform themselves into beasts, and, without repentance, destroy their souls. Tho' this vice is wittily enough encourag'd in the following lines :

If all be true that I do think,
There are five reasons we should drink :
Good wine, a friend, or being dry ;
Or least we shou'd be by and by ;
Or any other reason why.

I

}
Yet

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Yet most of these reasons are only allowable *cum mensura*; but when it comes to be *absque modo*, without a mean, the pleasure is lost, the man is sunk into beast, and lays himself open to every temptation.

St. Austin gives us a melancholy and dreadful relation of a man that was tempted by the devil to commit one of these three sins, viz. to murder his father, to lie with his mother, or to be drunk, and for want of imploring divine assistance to withstand the provocation, consented to commit what he thought was the least of these three sins, viz. to be drunk; and when he was so, and religion, reason and humanity had deserted him, he did both murder his father, and carnally lie with his mother.

A gentleman having been drinking to excess, in a tavern, as he was going home fell down in the street with his sword by his side, not being able to get up again. When a man accidentally coming by, and hearing the voice of another that he had a spight against not far from him, drew out the drunken man's sword, pursued his enemy, and killed him with it. The watch walking their rounds, and finding a man dead with a sword in his body, and also the drunken man with a scabbard by his side without a sword, and upon trial finding the sword in the dead man fitted the drunken man's scabbard, they apprehended him for the murder, for which he was afterwards, upon the strength of the circumstances, condemned and executed. Not long after the murderer being sentenced to die for some other crime, confessed it was he that killed the man, to gratify a private revenge. *Henric. ab Herres. Obser. Med.*

A nobleman that studied in an university in upper Germany, making an entertainment in his chamber for some of his fellow-academians, drank to such a pitch, that he was inebriated before the rest of his associates, and falling asleep, all his company left him leaning upon the table. A great wax candle standing upon the table near him, he insensibly threw it down, which falling under his breast, burnt him so horribly as to shew his vitals. He lived three days after this accident, in unspeakable torments, and then died; but not without repeated admonitions to his companions, to forsake those vicious habits, and live with greater sobriety and temperance.

Ibid.

Aristotle inveighing against the luxury and intemperance of the Syracusians, tells us, that Dionysius the Younger was so accustomed to debauchery, that he would continue drunk above five months together; and was not reclaim'd from that vicious course of life, till he saw it had almost deprived him of his eye-sight.

Lyciscus, one of Agathocles's captains in the wars of Africa, being invited by the king to supper with other officers, threw so much liquor down his throat, that his tongue took the liberty to give scurrilous words to his sovereign, which Agathocles considering as the effects of wine bore it patiently, and put off his reproaches with jests, tho' the prince, his son, resented the indignity, and threaten'd to chastize his insolence. Supper being ended, the officers attended the prince to his tent, where Lyciscus took the same liberty to abuse the prince, and reproach him with no less scandalous a crime, than lying

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with Alcia his mother-in-law ; which the prince being unable to bear, he wrested a spear out of a soldier's hand, and thrusting it through Lyciscus's body, he drop'd down dead at his feet. Thus excess of wine producing ill manners, ended in a violent death. *Lonic. Theatr.*

An English gentleman having consumed an estate in drunkenness of about three hundred pounds a year, and reduced himself, his wife and children to extreme want and misery ; one day seeing them all in tears for want of food, having made away all their best moveables, and the very cloaths from their backs, it so afflicted him, that he went to the tavern where he had spent the greatest part of his estate, and telling the vintner the deplorable condition of his wife and children, prayed him to lend him ten shillings, but the vintner refused to do it ; he then begg'd him to send them a dinner, but that was denied him also ; and to add to his sorrow, the vintner's wife taunted him, telling the gentleman, that she heard his wife had still her wedding-ring left, and if she would send that, she should send them a dinner, but not otherwise. This struck the miserable gentleman to the heart, insomuch, that he went home and attempted to kill himself ; but being prevented by his wife, he sat down very melancholy in a chair, and died in half an hour.

The Turks celebrating their feast of Byram in October 1613, (which is our Easter) a Turk having drank wine too freely, which is forbidden by their laws, he was apprehended and carried before the Grand Vizir, who seeing him drunk, caused boiling lead to be poured into his mouth
and

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and ears, committing the sin of murder to punish the vice of drunkenness. *Turk. Hist.*

A great man in Poland, in the reign of king Casimir III. 1333, having drank and rioted away a plentiful estate, and being unpitied by his relations, fell into a deep melancholy distemper, without hopes of life; whereupon some of his acquaintance, not thinking he had wasted all, persuaded him to make his will, which he refused to do, without assigning a reason for it. They pressed him to it again by the common arguments employed in such cases; which driving him into a kind of frenzy, by reflecting upon himself, he made them this answer, ‘ I have spent
‘ my whole fortune in drink and intemperance,
‘ and have nothing now to dispose of worth the
‘ giving: however, to comply with your request,
‘ I will make my testament, which take in these
‘ few words, viz. I bequeath my vice of drunkenness to be shared among my enemies, my
‘ soul to the devil for blaspheming God in my
‘ drunken fits, my companions to the devil for
‘ enticing me to debauchery, and my priest to
‘ the devil for flattering me in it.’ And so ended his days under fearful apprehensions of futurity.
Hartknock.

C H A P. XXXVI.

Of dwarfs, and men much below the common standard.

A Dwarf, if he has a perfect symmetry and proportion in all his parts, may be called a curious piece of nature's workmanship in little, or a history of man writ in short-hand, and may be valued as some pictures, or machines in miniature, are beyond those of a larger size: But whether there being not so useful does not make an abatement, I leave others to determine.

Julia, niece of Augustus Cæsar, had a dwarf but two foot and a hands breadth high, whom she called Conopas, and was much favour'd by his lady. Her freed-woman, named Andromeda, was exactly of the same size. It is to be lamented, that the lady did not make a match between them, to have propagated a race of Pigmies in the Roman empire. *Pliny.*

Marcus Varro reports, that there were two gentlemen and knights of Rome, whose names were Marius Maximus, and Marcus Tullius, that did not exceed the height of two cubits, but says nothing of their chivalry. *Plin. Nat. Hist.*

But these were Giants in comparison of what we are told by another author, that says there was seen in the regions of Egypt, in the reign of Theodosius, a diminutive Pigmy, so small of body, that he resembled a partridge, and yet performed all the functions of a grown man, and had

had an excellent voice in singing. He lived, says my author, till he was twenty years of age. *Camer. hor. subcisiv.*

John de Estrix of Mechlen, whom, says Platerus, I saw Anno 1592, as he was carrying through Basil, to be shewed to the duke of Parma, who was then in Flanders, was thirty-five years of age, had a long beard, his limbs strait and agreeable, that was but three foot high, in-somuch that he could not go up a pair of stairs without the help of a servant. He had a great share of sense and ingenuity, spoke three languages in perfection, would play well at most games, and was very industrious in any thing he was capable of undertaking.

Quintus and Lentulus, brothers to Marcus Tullius Cicero, were both men of a very short stature, which gave him occasion to exercise his wit upon them; for coming into a district where his brother had bore the office of prætor, and seeing his statue carved only to the waste, said, 'My half-brother is bigger than the whole;' and at another time seeing Lentulus with a sword on, said, 'Who hath tyed my brother to a sword.' *Macrob. Sat.*

Besides dwarfs, thro' some deficiency in nature, there is a way of making them so by art; for, says Lipsius, if you anoint their backbones in their very infancy with the grease of moles, bats and dormice, they will be but of a very short stature. He also says, that the Bononians in Italy, to make their dogs very little, wash their feet and backbones very often, from the first day of their being pupp'd, in cold spring-water, which drying and hardning those parts, hinder their extension.

C H A P. XXXVII.

Of great eaters, and such as swallowed stones.

THERE is a disease that the physicians call a dog-like appetite, which allows no bounds, and those who are so unfortunate as to have it, are ever devouring, and the more they eat, the more they desire to do so, and never think they have enough. These men are the objects of pity. But when men eat merely out of wantonness and custom, or a delight they take in gormandizing, they may be reckon'd among the monsters in nature, and scandalizers of temperance.

When a man was presented to king James I. that could eat a sheep at one meal, the king asked him what he could do more than another man; and being answered he could not do so much, the king said, ' Hang him then, for 'tis ' unfit a man should live, that eats as much as ' twenty men, and can't do so much as one.'

The emperor Clodius Albinus would devour more apples at once than a bushel would hold. He would eat five hundred figs to his breakfast, a hundred peaches, ten melons, twenty pound weight of grapes, and four hundred oysters. *Lip-sus.*

One of our Danish kings, named Hardiknute, was so great a glutton, that an historian calls him Bocca de Porco, Swine's Mouth. His tables were covered four times a day with the most costly

ly viands that either the air, sea, or land could furnish, and as he lived he died; for revelling and carousing at a wedding-banquet at Lambeth, he fell down dead. His death was so welcome to his subjects, that they celebrated the day with sports and pastimes, calling it Hock-tide, which signifies scorn and contempt. With this king ended the reign of the Danes in England. *Hist. of Engl.*

Nicholas Wood, of Harrison in Kent, eat a whole sheep, of sixteen shillings price, at one meal raw; at another time thirty dozen of pigeons. At Sir William Sydley's, in the same county, he eat as much victuals as would have sufficed thirty men. At the lord Wotton's mansion-house in Kent he devoured at one dinner fourscore and four rabbits, which by computation, at half a rabbit a man, would have served a hundred threescore and eight men. He eat to his breakfast eighteen yards of black-pudding. He devoured a whole hog at one sitting down; and after it three pecks of damofins. *Fuller's Worth.*

A late counsellor at law, whose name was Mallet, well known in the reign of k. Charles I. eat at one time as much meat as was provided for thirty men, at twelve-pence apiece. He fed generally on ox-livers, hearts, &c. He lived to almost sixty years of age, and for the seven last years of his life eat as moderately as other men. *Vid. Narrat. of his life.*

Not long since, says the incomparable Mr. Boyle, there was in England a private centinel, that was much talk'd of, not only for swallowing, but for digesting stones; and a very inquisitive

man, that gave the best account of him, assured that great philosopher, that he knew him very well, and merely out of curiosity had several times kept him company for twenty-four hours together, on purpose to watch him, and was certain that all that time he eat nothing but stones; and that his grosser excrements consisted principally of a gravelly sandy matter, as if the stones he swallowed had been dissolved in his body, and came from him in that substance. *Boyle's Exp. Philos.*

There was a certain little man, lately living in Rosemary Lane London, that to get money travelled formerly into several counties in England, and shewed himself as one that lived upon stones, and would swallow them in great numbers, and shaking his belly you might hear them rattle like stones in a bag; but that he lived solely upon stones was only a pretence to invite spectators and customers; for he eat the best meat his purse would reach to, tho' as privately as he could. The latter part of his life he took up the trade of cutting corns, walk'd the streets every day for employment, and was so remarkable a figure, that every body knew him. He would for six-pence and a quart of ale at any time swallow twenty pebble stones. I have seen him do it, and examining what effect they had upon his body, he said, 'He knew no harm they ever did him, but in making him very hungry after he had voided them; and said they always came away whole.'

C H A P. XXXVIII.

Remarkable instances of eloquence.

TO speak well shews a curious vivacity of wit, and is a great step to preferment; but he that accompanies his oratory with a good action, is arrived to the height of perfection. In speaking or writing, brevity and perspicuity ought to guide the intention and execution. He that fetches a tedious compass in words does but amuse and tire himself and his auditors. Another rock to be avoided among those that set up for orators, is affectation, which always spoils the finest things: And in shunning affectation great care must be taken least you fall into it, by affecting not to be affected.

Higefias, the Cyrenian orator, had such an excellent faculty in displaying the miseries of human life, and the advantages of dying, that Ptolemy forbid him to harangue any more on that subject; because many of his subjects were persuaded to hasten their ends by a voluntary death. *Valer. Maxim.*

John Tiptoft, earl of Worcester, studied in Baliol-College in the university of Oxford, in the reign of Edward IV. and was the first English nobleman that gave a reputation to learning by his assiduity in obtaining it. He shewed himself so great a master of elocution in an oration he made before pope Pius II. in the Vatican, that his holiness fell into tears and admiration. *Fuller's Eccl. Hist.*

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Demosthenes enter'd into the service of the republic of Athens under great difficulties for an orator ; he stammered in his speech, had an odd motion in his shoulders, was hard of hearing, and troubled with a short breath ; yet in time correcting these infirmities by art and exercises, he excelled the Sophists in wit, all those that pleaded in the Forum, and was celebrated as one of the most excellent orators of the age he lived in. *Plutarch. in Demost.*

Marcus Tullius Cicero had all the parts of elocution in such perfection, that he was able to speak with the vigour of Demosthenes, the copiousness of Plato, and the pleasantry of Isocrates at the same time. What was excellent in other orators, he not only made his own, but improved it to the utmost advantage. He did not only plead, but was said to reign in causes ; for by the power of his eloquence, and a happy wit and genius, he charmed the ears of the senators to his tongue, and biased their opinions to the side he was concern'd for. *Plut. in Cic.*

Cyneas, the Thessalian, was an auditor of Demosthenes, and often sent ambassador by king Pyrrhus to the cities he was in controversy with. He would always mix persuasions to peace with threatnings of war, and by gentle and winning expressions, would first captivate their attentions, and then conquer their obstinacy ; which caused his master king Pyrrhus to say, ' That Cyneas's eloquence had gain'd him more cities than his soldiers had done by their arms.' *Zuin.*

Appollonius Molon, of the city of Rhodes, was tutor to C. Julius Cæsar, under whom he profited to that degree in eloquence, that few equalled,

equalled, none exceeded him in it, as was acknowledged by those that hated him. Cicero, in an epistle to Brutus, extolled him for one that was master of a fluent, masculine and generous method in speaking. And in another to Cornelius Nepos, says, 'Who can you prefer before Cæsar for an elegant way in discoursing, even among those whose business is oratory; who, says he, is more brisk and witty, who more sententious and florid, who has a better gesture in delivering himself, and yet without affectation or rambling.' *Sueton.*

Demades was but of mean extraction, and consequently of but a mean education, his father being but an ordinary seaman, and he himself had some time no better employment than a common porter; but when he betook himself to the service of the republic in Athens, he shewed such excellent natural parts, that he soared above the common pitch of art, and the studied speeches of Demosthenes himself were obscured by his extemporary eloquence. *Plut. in Demosth.*

Pericles the Athenian was so powerful an orator, that he was said to carry a thunder bolt in his tongue, and to strike those mute that contended in any cause against him. He was very careful in composing his orations, and whensoever he was to speak in public, implored the assistance of the Gods, that no word might drop from his mouth, that was disagreeable to the subject-matter under debate. *Plut. in Peric.*

C H A P. XXXIX.

Of fidelity and treachery in ambassadors.

IT is highly requisite that an ambassador should be a wise man, out of danger of being imposed upon by the artifice of those he negotiates with; learned in the laws and constitutions of foreign kingdoms and states, as well as of his own country, that he may carry it equally on both hands; close, till he discovers what the prince he is sent to would be at; for he that plays an open game is in a fair way of losing all. Above all, an ambassador must have prudence and courage to secure a retreat when he is at a loss; for a wise man may commit a fault, but they are fools that can't conceal their errors, shift the scene to their own advantage, and reimbelligish as occasion offers.

When Darius, son of Hytaspis, had made a descent into Scythia, that people destroyed all the forage and provisions, that the invaders must either retreat or perish; and when this was done, sent an ambassador to Darius with these odd kind of presents, a bird, a mouse, a frog, and five arrows. The Persians asked the ambassador that brought them, what was imported by these Hieroglyphics. The Scythian made them answer, that he had no other commands, but to deliver them, and leave it to the ingenuity of the Persians to find out the meaning of them. Darius was of opinion that they brought the submission

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of the Scythians, and yielded him the air, earth and waters; but Gobrias, a wiser man than the rest, guessing at their signification from the posture of their own affairs, said, 'O ye Persians, unless you are able to fly in the air like a bird, creep into holes, and hide yourselves under the earth like a mouse, or can swim in the water like a frog, you must expect your death from these arrows.' But the Persians followed their own construction, and had it not been for an intervening accident, Darius, nor none of his great army, had ever returned into their own country; for they were all routed, and Darius saved himself by flight, by the Scythians mistaking the way he took. *Herodotus.*

Alexander the Great being extremely angry with the Lampsacenians, they sent Anaxemenes as their ambassador to him, who had sometime been tutor to Alexander, in hopes he might prevail for their pardon. As soon Alexander saw him, he solemnly vowed, he would grant nothing they should request of him; which Anaxemenes being acquainted with, said, 'O king, my humble request is, that laying aside all compassion, thou wouldst utterly ruin with fire and sword the country of Anaxemenes, thy master.' So Alexander, who had otherwise resolved to do it, was obliged to forgive them for his oath's sake. *Zuin. Theatr.*

While the match was on foot between prince Henry, son of king James I. and the Infanta of Spain, secretary Salisbury suspected the Spaniards acted deceitfully, and therefore putting the duke de Lerma hard to it, he own'd there was no such commission from the king of Spain to treat of
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a marriage. Salisbury sent for the Spanish ambassador before the council, and reproached him with abusing the king and kingdom, shewing him the danger he had run himself into, if the king of England should resent it. The ambassador answer'd it was a weighty affair, and this being Saturday, desired time till Monday to give in his answer. On Monday he appeared again, and thus began his defence. 'My soul appertains to God, my life is at the disposal of the king my master; but my reputation is my own, and I will not lose the first, and the last to preserve the second.' Then laid down his credentials and instructions under the king of Spain's hand, shewed himself an honest man in his negociation; but was quickly called home, and wore out the rest of his days under the displeasure of the Spanish court. *Court of K. James.*

Sir Nicholas de Book was sent by Valdemarus, marquis of Brandenburg, to give his suffrage to make Philippus Pulcher duke of Austria king of the Romans; but the ambassador being corrupted, and seeing Lewis duke of Bavaria was like to carry the election, he scratched out the name of Philip, and put in that of Lewis into his instructions; for which breach of trust, the marquis at his return put him into prison, and suffered him to be famished to death. *Zuin. Theat.*

The Florentines sent one Franciscus, a civilian, ambassador to Joan queen of Naples; who having formerly heard, that the queen had a common kindness for handsome men, in which number he thought himself included, after he had his audience, he told the queen he had something to communicate to her majesty in private; where-

whereupon the queen withdrew with him into her privy-chamber, where Franciscus made it his request to the queen, that he might be admitted into her embraces, and have the honour of lying with her. The queen admiring at his impudence, asked him if that was part of his commission, and bid him return to his masters, taking no other revenge, than causing it to be entered with the rest of his negociations into the state-journals. *Ibid.*

The bishop of Ross in Scotland was accused for plotting against queen Elizabeth, in order to advance Mary queen of Scots to the crown of England, and being apprehended, it caused great debates what should be done with him, he being an ambassador; but the learned civilians having determined that he had forfeited that character, he was brought before the queen and council in order to be punished. The bishop answered, 'That he was an ambassador of an absolute queen, whose privileges were not to be violated.' Lord Burleigh, in a grave reply, shewed him, 'That the privileges of an ambassador could not protect him in offences against the public majesty of a prince, but that he was liable to be punish'd, or else every lewd ambassador might attempt against the lives of princes without controul.' When they began to urge him with English evidences, he prayed them not to proceed on that manner; for by a constant-received custom, which had now obtained the force of a law, the testimony of an Englishman against a Scot, or of a Scot against an Englishman was not to be received as evidence. However he was committed to the tower. *Hist. of Engl.*

C H A P. XL.

Of envy, and its bad effects.

MA LICE and envy are two links of a chain, which bind the envious to self-created torments: for the best definition of envy is couch'd in these few words; a sorrow for any good that happens to another, and joy at their misfortunes. 'Tis a disease that preys upon the person that nourishes it. Other enormities may have pleasure or profit in them, and admit of excuses, but this has neither.

Nothing so much stains the glory of Alexander the Great, as that to support his own ambition, in being thought the greatest in every thing, he envied all mankind that had pretence to virtue, or excelled in any employment or enterprize, because he thought the praise that was given to others detracted from himself. He envied Perdiccas for being brave; Lyfimachus for understanding the politics of war, and the arts of a general; and Seleucus for his undaunted courage. He hated Antigonus for his liberality; Attalus for his authority; and Ptolomy for his continued prosperity. *Ælian. var. Hist.*

Cambyfes, king of Persia, being informed that his brother Smerdis could draw a stronger bow than any man in the army, was so enraged against him for that manly quality, that he caused him to be inhumanly butcher'd. *Diodor. Sic. Bibl.*

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Those two great men, Plato and Xenophon, were cotemporaries, both employed their studies on the same subject, and both were persons of the highest esteem in their generation, and yet both were supposed to be tainted with the pernicious humour of envy; for tho' both of them were great writers, and were in other things well known to one another, yet neither of them so much as quoted, or in any kind mentioned the other, in any of their elaborate and learned pieces. *Sabell. Ex.*

When Richard I. king of England, and Philip king of France, were engaged in a war against the Turks, for the recovery of the Holy Land, and were both at the siege of Acon, Richard exceeding the other king in military affairs, and being better beloved by the army, it proved a canker in the heart of king Philip. He could not endure to hear Richard commended for his bravery, but quarrel'd at all he did or said, and in mere displeasure and malice left the siege, return'd into France, and invaded the territories of England, to take his revenge while the king was absent. *Burton's Melan.*

But what in its kind surpasses all the rest, as a ridiculous and absurd piece of malice and envy in the superlative degree, is the relation of a rich man given us by Quintilian, who being infected with this disease, poisoned the flowers and herbs in his garden, that his neighbours bees might gather no more honey from them. *Ibid.*

Envy's the worst of fiends, procurer of sad events,
And only good when she herself torments.

COWLEY.

C H A P.

C H A P. XLI.

*Error and mistakes from whence they arise,
with the ill consequences of them.*

THAT all the good and evil of this life depends upon the various passions incident to men's minds, there needs no other instruction than their dear-bought experience, which has too often convinced them, that while out of weakness they have suffered themselves to be seduc'd and transported by the excess of their affections, they have fallen into errors that have more dejected their spirits, than a long succession of misfortunes could ever do, and from whence no other fruit could be expected, but that of shame, sorrow and repentance. 'Tis a great mistake when men attribute their errors to the want of an omniscient understanding, when the fault lies in the ill use of that knowledge we have in the conduct of our desires, suggested by passions, which might be remedied by a steady belief of, and entire dependance upon divine providence.

In the fatal fight at Philippi, betwixt Brutus and Cassius on the one side, and Octavius and Antony on the other, Brutus had beaten Octavius's right wing, and forced them to fly, and Antony had compelled Cassius to retreat with the left wing, but not to a greater distance than a neighbouring hill, where he could with ease have rallied his foldiers, and renewed the fight; but the cloud of dust that arose, hindering him from see-

seeing Brutus's success, he sent Lucius Titinnius to know in what condition Brutus was, who finding them victors, he was returning to impart the good news, and carried a party with him to reinforce those that had retreated. Cassius seeing them coming, and by an unhappy mistake thinking they were enemies, and that Brutus was routed, caused Pindarus, his freedman, to cut his throat; and Titinnius finding him dead, slew himself also, supposing his unadvised haste to be the cause of that misfortune, which coming to the knowledge of Brutus, it so utterly dispirited him, that he lost his late-acquired victory with his life. *Plut. in Bruto.*

Johanna, queen of Navarre, being invited to a sumptuous feast by the queen her mother, in a few days after she made her visit, fell dangerously sick of a pleurisy, for the cure whereof a surgeon was ordered to open the Vena Basilica; but either thro' ignorance, or inadvertency, he opened the wrong vein, which instead of giving the princess ease and health, his mistake cost the lady her life. *Schenck. Obs. Med.*

A pamper'd cardinal, forgetting his vow of chastity, had a scandalous conversation with a citizen's wife of Rome, which her husband not only consented to, but pimp'd to procure them opportunities; at which the husband's brother thinking the honour of his family was concern'd in so notorious a reproach, vow'd no less revenge than the death of the cardinal. The latter having one night provided a supper at his mistress's house, and the brother having notice of it, hid himself there to put his intended design in execution; but the cardinal being detain'd on
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some emergent affairs, did not go that night. The husband being weary in sitting up late in expectation of his coming, at last went and took his repose with his wife, in the bed that was provided for the cardinal. The brother at midnight finding all quiet, and supposing the cardinal was in bed with his sister-in-law, forced into the chamber, and rashly killed them both. In the morning being made sensible of his error, having first (for a sum of money) engaged a priest to poison the cardinal, he voluntarily banish'd himself as a punishment for his imprudence. *Lonic. Theatr.*

Edward Seymour, duke of Somerset, uncle and protector to the young king Edward VI. happening not to be at the council-board when matters were concerted there to bring him to a trial for pretended high-treason, of which his enemies had accused him, Robert lord Rich, lord-chancellor of England, who dwelt then in Great St. Bartholomew's Close, tho' he seem'd to agree in the sentiments of the rest of the council, yet having a special favour for his friend the duke of Somerset, sent him a letter, informing him with what was transacting against him in council, and out of haste only superscrib'd the letter to the duke, without any other addition, and charged his servant, who was but a raw giddy-headed fellow, and lately entertain'd in his service, to deliver it safely and secretly. The servant better employing his speed than his discretion, and his lord wondering he came back so soon, asked him where the duke was when he deliver'd him the letter? The fellow answer'd, at his palace in the Charte-houser, by the same token he read

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it at the window, and smiled at the contents of it; but this relation put the lord Rich into a quite contrary humour, as dreading the consequence of his servant's mistake, who, instead of the duke of Somerset, had delivered the letter to the duke of Norfolk, who was no friend to the lord chancellor, and a profess'd antagonist to the lord protector. This mistake cost him the loss of the office of lord chancellor, which next morning he resign'd to the king, to prevent both the disgrace and punishment of being discarded for revealing the secrets of the council. *Fuller's Ch. Hist.*

C H A P. XLII.

Of extraordinary accidents that have happen'd to some in their fortunes, bodies, deaths, and after death; with other remarkable things.

A Bundance of mischief has been done to the increase of knowledge, by an intemperate and blind love of novelty; and no less prejudice has been done in this kind, by an affected, fullen and morose humour, in decrying the truth of every thing they do not relish, or will not understand. Things are too often carried in extremes; some believe all things, others will credit nothing. Some affect to differ in opinion from every body, either out of a spirit of contradiction, or for want of charity. To suspend one's censure is always safe, lest we fall under
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the misfortune of neither believing or being believed.

Doctor Nicholas Wotton had such considerable augmentations to his fortune, and variety of of employments in his life, attended with a very old age, that he was truly the wonder of it, so many remarkable things happened to him. He was dean of the two metropolitan churches of Canterbury and York, and the first dean that either of those two cathedral churches ever had. He was a privy-counsellor to four successive crown'd heads, viz. Henry VIII. Edward VI. queen Mary and queen Elizabeth. He was thirteen times embassador to foreign princes; and what is more to be admir'd than all the rest, queen Elizabeth, in the first year of her reign, offer'd him the bishopric of Canterbury, but he refused to accept it. *Full. Worth.*

George Nevil, the fourth and youngest son of Richard Nevil, earl of Salisbury, was, for his extraordinary qualifications, so early taken notice of at court, that he was consecrated bishop of Exeter before he was twenty years of age; and, at twenty-five years of age, was constituted lord chancellor of England, which great post of the law he discharg'd with an universal applause, his vast abilities supplying the defect of years. *Ibid.*

The Grand Signior casting his eyes upon one Asan Aga, a sprightly youth in his seraglio, who was by birth a Polonian, and observing him to be more forward and active than any of his court, took an affection to him so sudden and violent, that he made him his Mosapp or favourite, in-somuch that he always rode equal with him,
cloath'd

cloath'd as richly and was as well mounted as the Sultan himself, as if he had been coadjutor, and his associate in the empire. The queen-mother, and all the great officers of the court and army, were commanded to make presents of money and jewels to him. This extraordinary and sudden promotion gave great offence to the queen-mother, the Kuzlier Aga, and the Grand Vizir, who all conspired his downfal; but the Kuzlier Aga plotting too openly against him, was deprived of his office, and had lost his life if the queen-mother had not powerfully interceded for him, and gain'd an exchange of his punishment from death to banishment. The Baltagi Bascha also underwent the same disgrace, for only being supposed to be the Mosayp's enemy. This victory, and a slur put upon the queen-mother herself, was not carried with such a prudence and equality of mind by the young favourite as was requisite; for being puffed up with pride and glory, and adventuring to determine in matters of state, the Grand Vizir wrote complaints against him, which being handed to the Grand Signior, by some whose wisdom, age and gravity demanded a reverence to their persons, the sultan began to see the reasonableness of their allegations, and, on a sudden, to the admiration of the whole court, cast off his favourite, sinking him to a Capigi Bashee or chief porter, with a hundred and fifty Aspers a day salary, which is scarce two shillings in English money. *Turk. Hist. Epit.*

A singular instance of the smiles of fortune happened to Thomas Scranus, who, in one year, was, from an ordinary monk, consecrated a bishop,

shop, advanced to the dignity of a cardinal, and obtain'd the pontificate, by the name and title of pope Nicholas the first. *Fulgos.*

Mr. Gresham, an eminent merchant in London, being homeward bound from Palermo in Sicily, where, at that time, lived the rich Antonio, who had two kingdoms in Spain mortgaged to him at one time by his Catholic majesty. The wind being against them, the ship, in which Mr. Gresham sailed, came to an anchor to leeward of Stromboli, one of the Lipari islands in the Tyrrhenian sea, on the north of Sicily, where is a mountain that casts forth flames of sulphur in some places of it continually. About noon the mountain generally ceasing to throw out flames, Mr. Gresham, accompanied with eight sailors, ascended it, and went as near the opening as danger would permit them, where, among other frightful noises, they heard a loud voice pronounce the following words, ' Make haste, make haste, the Rich Antonio is coming.' At which, being in a great consternation, they hastened a-board, and the mountain beginning in a horrible manner to vomit fire, they weigh'd, and the wind continuing in the same quarter, made the best of their way back again to Palermo, and enquiring after Antonio, they found that he died, as near as they could calculate, at the same instant they heard the voice at Stromboli say he was coming. Mr. Gresham safely arrived in England, made this surprizing accident known to king Henry VIII. and the seamen being called before him, attested the truth of it by their oaths. It made such a sensible impression upon Mr. Gresham's mind, that he quickly

quickly gave over merchandizing, made a distribution of his estate, which was very considerable, among his relations, and to pious and generous uses, reserving only a competency for himself, and then spent the remainder of his days in the exercise of piety and devotion. *Sandy's Trav. Clarke's Mir.*

The ingenious and learned Mr. Oldenburgh gives us a relation which he received from a person of great veracity in Germany, which take in the author's own words. I cannot but impart to you something that lately happened in my family, viz. that having taken, two months ago, a nurse for my little girl, (since dead) that nurse's boy being on that occasion wean'd, did, by repeated sucking the breasts of his grandmother, a woman of threescore years of age, cause such a commotion in her, that abundance of milk run to her breasts, for a sufficient nourishment to the said wean'd boy. *Philosoph. Transactions, 1674.*

It is recorded by the learned Diemerbroeck, in the second book of his *Anatome Corporis Humani*, that at Viaria, a town very near us, some years ago a poor woman living before the town gate, being brought to bed of a fine boy, not long after the death of her husband, and dying presently after her delivery, left her child behind her in good health; but leaving nothing to pay a nurse to give the child suck, the grandmother of the poor babe, called Joanna Vuyltuyt, being yet living, a woman of threescore and six years of age, but very poor also, and not able to pay a nurse, out of pity to the child, attempted, at that age, to give it suck herself, in

which undertaking she succeeded so well, that by putting the child several times to her breasts, they yielded milk in such plenty, that it needed no other sustenance. The author alledges these examples, to fortify his opinion concerning the cause that impels the chyle to the breasts, which he takes to be the mother's or nurse's strong imagination to give suck. *Ibid.*

Grace Batterd, the wife of a shoemaker in Plymouth, and a woman of honest repute, was delivered of a child October 22, 1670, that had two heads, two necks, as also the eyes, mouth and ears suitably double. Four arms with hands, and as many legs and feet. There was to both but one trunk, but two back-bones from the clavicles to the hypogastrium, and from the shoulders down to the bottom of the loins they were not distinct, but cemented and incorporated after this manner: The right clavicle or channel bone of the right hand child (being long) join'd with the left clavicle of the left hand child. The ribs on the face-side of both of them, by the cartilages or gristles, were united without any intervening sternum or breast-bone, and so made a common chest to them both: And the ribs of both, on the back part, were united by the gristles; and from the clavicle down to the hypogastrium or bottom of the belly, with one navel-string to them both; but from the hypogastrium downwards, they were divided, and became two, each having the perfect parts of females. They were born dead, were exactly like one another, and very well featured, with pretty neat and handsome limbs. They had hair more
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than ordinary thick, about half an inch long, and their nails full grown. *Ibid.* 1670

Mr. Goodrick, a surgeon in St. Edmund's Bury, affirm'd to me, says Mr. Oldenburg, that cutting a lad of the stone, he took from him, at one time, ninety small ones, all of them of different shapes, size, corners and sides; some of which were so posited as to slide upon others, which had thereby worn their flats to a wonderful sleekness. And, in the same town, another person, when dead, had a stone taken from him, almost as big as a new-born child's head, and of the same shape. *Ibid.* 1667

Mr. Kirby gives advice from Denmark of thirty-eight stones taken out of a man's body when dead, that were pretty large, and of the lesser sort, some triangular and quadrangular; their flats worn to a great smoothness, and their corners blunted. The greatest stone weighed two hundred and six grains; the least three grains; all the thirty eight stones weighing about forty-eight ounces. The matter of the stones was exceeding compact, like white clay; and tho' the several coats might be discerned in one of them he broke, yet they were not easily separated; but what he wonder'd at most was, that in the dissection of the kidneys and ureters there was no sign of a stone or gravel. He leaves it to better judgments to discuss how and where those stones were generated; but if it be granted in the bladder, he saw no reason but that (as Mr. Boyle somewhere intimates) there might be some liquors that might pass the several parts of the body without exerting their force, till they meet with adapted matter to work upon. And why

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then, he adds, may not the stone in the bladder be cured, especially if the patient's kidneys are qualified as this man's seem to have been, viz. void of any petrifying matter? *Ibid.* 1673

Frederic Slade, doctor of physick, and fellow of the royal society, in a letter to the publisher of the Philosophical Transactions, gives the following relation of two human calculi. I here send you, says he, the figure of a stone of a prodigious size, and as rare a shape, somewhat indeed resembling the kidney, for that was worn away, and this stone filled up the place. It weighs seven ounces and a half; and there is no history that relates any account of a stone generated in the kidney that does equal it, for its circumference measures seven inches upon the round. *Ibid.* 1684

That taken out of the late duke of Norfolk's grandfather, and brought to the royal society by Sir Theodore de Vaux, comes far short of that before-mentioned, for it weighs but four ounces and a half; a stone indeed of an incredible size to be found in the kidney. The measure longways, from one extreme to the other, made four inches complete; the extension of the branches, from one to the other, measured crosswise three inches and a half. This stone is laid up in the repository of the royal society, as a great but sorrowful rarity, having caused the death of so great a patron of learning. *Ibid.*

A carpenter of about forty years of age, of a strong habit of body, and very laborious in his calling, living about a mile from Halifax in Yorkshire, was in very great pain in his belly, till at length feeling something fallen into the intesti-

testinum rectum, the arse-gut, and coming within the reach of his finger, he drew out a stone by force, and was well again; and so continued a fortnight, till another stone began to move, which occasioned a pain greater than the former, in proportion to its bulk, and kept him upon the rack eight days, during which time there was an absolute suppression of excrements; and when the stone came into the rectum, it continued near two days within the reach of his finger, with which he could not draw it out by any means, till at length he bent a small piece of iron into the form of a hook, with which rude instrument his servant with much ado drew it forth, but not without wounding the rugous coat of that part. After it was gone he soon recovered his former condition, and felt no further harm from this accident. About seven years before the very like case had befallen him, voiding two stones by siege, and about equal bigness.

Ibidem. 1685

Colonel Townshend, a gentleman of excellent natural parts, and of great honour and integrity, had for many years been afflicted with a nephritic complaint, attended with constant vomitings, which had made his life painful and miserable. During the whole time of his illness, he had observed the strictest regimen, living on the softest vegetables, and lightest animal foods, drinking asses-milk daily, even in the camp; and for common drink, Bristol water, which, the summer before his death, he had drank on the spot. But his illness increasing, and his strength decaying, he came from Bristol to Bath in a litter, in autumn, and lay at the Bell-Inn. Dr.

Baynard (who is since dead) and I * were called to him, and attended him twice a day for about the space of a week, but his vomitings continuing still incessant and obstinate against all remedies, we despaired of his recovery. While he was in this condition, he sent for us early one morning; we waited on him, with Mr. Skrine his apothecary (since dead also;) we found his senses clear, and his mind calm, his nurse and several servants were about him. He had made his will, and settled his affairs. He told us, he had sent for us, to give him some account of an odd sensation, he had for some time observed and felt in himself; which was, that composing himself, he could die or expire when he pleased, and yet, by an effort, or some how, he could come to life again; which, it seems, he had sometimes tried before he had sent for us. We heard this with surprize; but as it was not to be accounted for from now common principles, we could hardly believe the fact as he related it, much less give any account of it; unless he should please to make the experiment before us, which we were unwilling he should do, lest, in his weak condition, he might carry it too far. He continued to talk very distinctly and sensibly above a quarter of an hour about this (to him) surprising sensation, and insisted so much on our seeing the trial made, that we were at last forced to comply. We all three felt his pulse first: it was distinct, tho' small and thready; and his heart had its usual beating. He composed himself on his back, and lay in a still posture some

* Dr. Cheyne.

time ; while I held his right hand, Dr. Baynard laid his hand on his heart, and Mr. Skrine held a clean looking-glass to his mouth. I found his pulse sink gradually, till at last I could not feel any, by the most exact and nice touch. Dr. Baynard could not feel the least motion in his heart, nor Mr. Skrine the least soil of breath on the bright mirror he held to his mouth ; then each of us by turns examined his arm, heart and breath, but could not, by the nicest scrutiny, discover the least symptom of life in him. We reasoned a long time about this odd appearance as well as we could, and all of us judging it inexplicable and unaccountable, and finding he still continued in that condition, we began to conclude that he had indeed carried the experiment too far, and at last were satisfied he was actually dead, and were just ready to leave him. This continued about half an hour, by nine o'clock in the morning, in autumn. As we were going away, we observ'd some motion about the body, and upon examination, found his pulse and the motion of his heart gradually returning, he began to breathe gently, and speak softly : we were all astonish'd to the last degree, at this unexpected change, and after some further conversation with him, and among ourselves, went away fully satisfied as to all the particulars of this fact, but confounded and puzzled, and not able to form any rational scheme that might account for it. He afterwards called for his attorney, added a codicil to his will, settled legacies on his servants, received the sacrament, and calmly and composedly expired about five or six o'clock that evening. Next day he was opened, (as he had ordered)

dered) his body was the soundest and best made I had ever seen; his lungs were fair, large and sound, his heart big and strong, and his intestines sweet and clean; his stomach was of a due proportion, the coats sound and thick, and the vilous membrane quite entire: But when we came to examine the kidneys, though the left was perfectly sound and of a just size, the right was about four times as big, distended like a blown bladder, and yielding as if full of pap; he having often passed a wheyish liquor after his urine, during his illness. Upon opening this kidney we found it quite full of a white chalky matter, like plaister of Paris, and all the fleshy substance dissolved and worn away, by what I called a nephritic cancer. This had been the source of all his misery; and the symptomatic vomitings from the irritation on the consentient nerves, had quite starved and worn him down. I have narrated the facts, as I saw and observed them deliberately and distinctly, and shall leave to the philosophic reader to make what inferences he thinks fit; the truth of the material circumstances I will warrant. *Cheyne's English Malady.*

Mr. Samuel du Gard, rector of Forton in Shropshire, in a letter to Dr. R. Bathurst, then vice-chancellor of the university of Oxford, acquainted him, that about Candlemas 1673, a child about a quarter of a year old, at Lilleshall in Shropshire, was taken with a bleeding at the nose, ears, and in the hinder part of the head, where was no appearance of any sore. It continued three days, at the end of which the nose and ears ceased bleeding; but still blood came away as it were sweat from the head. Three days

days before the death of the child (which was the sixth day after she began to bleed) the blood came more violently from her head, and streamed out to some distance from it: Nor did she bleed only there, but upon her shoulders and at the waste, in such large quantity, that the linnen next her might be wrung, it was so wet. For three days she also bled at the toes, at the bend of her arms, at the joints of her fingers of each hand, and at her fingers ends, in such quantity, that in a quarter of an hour the mother catch'd from the droppings of her fingers, almost as much as the hollow of her hand would hold. All the time of this bleeding the child never cry'd vehemently, but only groan'd; tho' about three weeks before it had such a violent fit of crying, as the mother says, she never heard the like. After the child was dead there appeared in those places from whence the blood issued, little holes like the prickings of a needle. This is an accident I think has no president in history. *Philosoph. Transf.*

Donald Monro, living in a town called Strathbogie near Aberdeen in Scotland, was very remarkable for somewhat peculiar in his temper, that inclined him to imitate unawares all the gestures and motions of those with whom he conversed. No man at first sight but would be surprized with the oddness of this dotteral quality. He was a very plain man, of a thin slender body, and had been subject to this infirmity from his infancy. He was very unwilling to have it observed, therefore cast down his eyes when he walked in the streets, and turned them aside when he was in company; for if he look'd upon

you, he could not forbear doing what you did. If you scratch'd your head, or wrung your hands, he did the same; and so if you wip'd your mouth, blow'd your nose, or stretched forth your arms, or whatever other action you used, he could not forbear doing the same. You needed not strain compliment with him, to persuade him to be covered; for he always put off and on as the company did, and with such a natural and unaffected air, that he could not be suspected of design. If you held his hands, and enjoin'd another to make such motions, he would struggle hard to get loose, and being at liberty, would fall to his old course of imitating, and therefore was called the Imitating Man; and in truth, tho' he had not power to restrain himself, was very apish and ridiculous. *Ibidem.* 1677

A man living not long since in Bristol, did always eat his food twice, and truly ruminated as cows, sheep, and other beasts do, and always did so ever since he could remember. He began to chew his meat a second time within a quarter of an hour after his meal, if he drank with it, if not, something longer: After a full meal his chewing lasted about an hour and half. If he went to bed presently after meals, he could not sleep till the usual time of chewing was over. If it left him, it was a certain sign he would be sick, and was never well till it return'd again. Before rumination, he said his victuals laid heavy in the lower part of his throat, till it had passed the second chewing, and then passed clean away. And this he always observ'd, that if he eat of various things, that which passed first down, came up first to be chew'd. This account came
to

to Dr. Sloan from Mr. Day, at that time mayor of Bristol, who said this person was about twenty years of age, and of tolerable sense and reason. Pyerus, who has written at large and very ingeniously upon rumination, found two persons in his country who were alive when he writ that book, and had been taken notice of to ruminate. They were very boarish and foolish persons, that lived only among the beasts; and he fancies that by frequent conversation with calves and sheep, they had learned to imitate them. *Ibid.* 1692

A boy in Durham, son of a very ingenious gentleman, went to school nine or ten years, and yet, in all that time, could never be brought to know his letters; and if that were all, it might be thought no great matter; but here's the mystery, that in one thing he seems to have a great memory, and in another none at all. He knows the powers of letters, but can remember nothing at all of their figure or shape. He can pronounce words plain enough, and spell syllables, and put them together, if one tell him the letters, but otherwise he cannot remember what such letters are called; but as soon as he hears them nam'd, will presently tell you what they spell, which commonly is the hardest task to children. Let him be told a thousand times, that a round letter is called *o*, and that a strait letter, with a point over it, is called *i*, if you turn the leaf, he remembers nothing of it, nor knows any difference between a circle and a right line, and yet he is no fool. He sees and hears as well as any body; he can play at such games and sports as boys use in this country, and knows the rules to be observed in them, some of which

are not very easy, and require a memory, and will now and then give an answer that looks like something of wit. He can write his name, and make all the letters of the alphabet pretty fair, but yet he does not know them. He can name them forward and backward as they stand in the row, but ask him one of these letters in another place, and he knows no more what to call it, than if it were a Syriac or Arabic character. This account was sent to the Athenian society, by the boy's schoolmaster, to desire their opinions, wherein the defect of this boy's capacity did consist, and how the same might be so far remedied, that if possible he might be taught to read; who assign'd as the cause, that the fibres running from the eye to the brain were defective in their situation, or obstructed; or possibly the defect might be owing to the fancy of the mother in the act of coition, she imagining some unaccountable antipathy to letters, &c. and if so, there was no remedy but patience. *Athen. Orac.*

Mr. St. George Ashe, secretary of the Dublin society, in a letter to one of the secretaries of the royal society, gives us the story of a girl named Anne Jackson, born of English parents in the city of Waterford in Ireland, who, when about three years old, horns did shoot out in several parts of her body, wherefore the mother concealed her out of shame, and bred her up privately; but she soon after dying, and the father becoming very poor, the child was thrown upon the parish. She is now, says he, between thirteen and fourteen years of age, yet can scarce go, and I have seen children of five years old taller; she is very silly, speaks but little, and
that

that not plainly; her voice is low and rough, her complexion and face well enough, except her eyes, which are very dead, and seem to have a film or horn growing over them, so that she can hardly now perceive the difference of colours. The horns abound chiefly about the joints and flexures, and are fastened to the skin like warts; and about the roots resemble them much in substance, tho' toward the extremities they grow much harder and more horny. At the end of each finger and toe grows a horn as long as the finger and toe, not strait, but bending like a turkey's claw. On the other joints of her fingers and toes are smaller horns, which sometimes falls off, and others grow in their places. On her knees and elbows, and round about the joints are many horns; two more remarkable at the point of each elbow, which twist like rams-horns; that on the left arm is above an inch broad, and four inches long. On her buttocks grow a great number, which are flat by frequent sitting. At her armpits and the nipples of her breasts, small hard substances shoot out, much slenderer and whiter than the rest. At each ear also grows a horn, and the skin of her neck begins of late to be callous and horny, like that of her hands and feet. She eats and drinks heartily, sleeps soundly, and performs all the offices of nature like other healthy people. *Philosoph. Transact.* 1685

John Nicholai Pechlinii M. D. communicates a relation of a Swedish gardiner, lately alive, who some years ago endeavouring to help another that was fallen into the water under the ice, fell into it himself, to the depth of eighteen Swedish ells, where

where afterwards he was found standing upright, with his feet on the ground, from whence they drew him up, after he had remained there for the space of sixteen hours; and wrapping him about close with linnen and woollen cloaths, to keep the air from too sudden a rushing upon him, and then laying him in a warm place, rubbing and rolling him to and again; and at length giving him some very spiritous liquor to drink, he was restored to life, and brought to the queen-mother of Sweden, who gave him a yearly pension, and shewed him to divers persons of quality as a prodigy. The same being also confirm'd by the famous Dr. Langelot, who himself received the relation in Sweden, is so well attested, that nothing more, says our author, can be required to assert an historical truth. *Ibid.* 1666

In a letter from Dr. Wallis to the publisher of the Philosophical Transactions, dated May 2, 1666, we have this account of a storm with thunder and lightning, which fell in Oxford and places adjacent, by which happened a sad accident upon the water at Medley, about a mile or somewhat more distant from that city. Two scholars of Wadham-college, being alone in a boat without a waterman, having newly thrust off from shore at Medley to come homewards, standing near the head of the boat, were presently, with a stroke of thunder or lightning, both struck out of the boat into the water; the one of them quite dead, in whom, tho' presently taken out of the water (having been by relation scarce a minute in it) there was not discern'd any appearance of life, sense or motion; the other was stuck fast in the mud, with his feet

feet downwards, and all his upper parts above water, not able to help himself out; and was, for the present, so disturb'd in his senses, that he knew not how he came there out of the boat, nor could remember either thunder or lightning that did effect it, and was very feeble or faint upon it; and tho' immediately put into a warm bed, he was not thoroughly recovered by the next night. *Ibid.*

C H A P. XLIII.

Of fear, and the effects of it.

FEAR is a surprisal of the heart upon the apprehension of approaching evil, and if it be raised to the degree of terror, and the evil seems impendent, the hairs are raised on end, and the whole body into horror and trembling. After this, if the passion continues, the spirits are put into confusion, so that they cannot execute their offices, the usual succours of reason fail, judgment is blinded, and the powers of voluntary motion become weak, the vitals are eclipsed, and the heart insufficient to maintain the circulation of the blood, which stopping and stagnating in the ventricles of the heart, causes fainting and swooning, and sometimes sudden death.

The emperor Theophilus, in a battle against the Agarens, was so astonished and stupified with fear, that he had no power to fly; till Manuel, one of his principal officers, was forced to jogg and shake him out of his trance, saying, 'Sir,

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‘ if you will not follow me, I will kill you ; for
 ‘ it is better you should lose your life, than, by
 ‘ being taken, to lose your empire.’ *Quint.
 Curt.*

But fear does then manifest its utmost power and effect, when it throws men upon a valiant despair, having before deprived them of all sense both of duty and honour. In the first pitched battle the Romans fought against Hannibal, under the consul Sempronius, a body of twenty thousand foot that had taken a flight, seeing no other escape for their cowardice, threw themselves headlong upon the great battalion of their enemies, which, with wonderful force and fury, they charged through and through, and routed, with a very great slaughter of the Carthaginians, by that means purchasing an ignominious flight, at the same price they might have gained a glorious victory. *Montaign’s Essays.*

Augustus Cæsar, Caius Caligula, and Pope Alexander III. tho’ otherwise men of courage, were so intimidated at the noise of thunder, that the first of them always carried about him a charm against it, the other run from prayers in the church to hide himself in a vault, at a time when it thunder’d. *Suetonius.*

Don Diego, a noble Spaniard, admiring the beauty of a young court-lady, made an assignation to confer with her in the king of Spain’s garden under a shady tree ; but by the yelping of a little dog they were discovered, and the young gentleman condemned to die. When he heard the sentence pronounced against him, it so terrified him, that the same night, tho’ he was under twenty years of age, his hair turned as grey

as

as if he had been sixty; which being the next morning related to king Ferdinand, he gave him his pardon, saying, 'He had suffered enough for that fault, since from a young man he was become an old one.' *Donat. Hist. Med.*

As Perseus king of Macedon was washing his hands after supper, information was given him, that the enemy was approaching near him, who being surprized with the passion of fear, said, 'I am conquer'd,' and made great haste to escape, without so much as looking at the enemy; whereas if he had not been infatuated, he might have block'd up the Romans, and fought them at a great advantage. This shews us that fear is nothing but an erroneous judgment, which makes dismal representations of things, which are not so in their own nature, but in the fancy representing them to be so. *Licon. Hist.*

When the duke of Alva went to Brussels, about the beginning of the tumults in the Netherlands, he had set down before Hulst in Flanders, and there was a provost-marshal in his army, who was a favourite of his; and this provost had put some to death by secret commission from the duke. There was one captain Bolea in the army who was an intimate friend of the provost, and one evening late he went to the said captain's tent, and brought with him a confessor and an executioner, as it was his custom; he told the captain that he was come to execute his excellency's commission and martial-law upon him: The captain started up suddenly, his hair standing at an end, and being struck with amazement, asked him wherein he had offended the duke: The provost answer'd, Sir, I come not to expostulate

postulate the business with you, but to execute my commission ; therefore, I pray, prepare yourself, for there's your ghostly father and executioner : So he fell upon his knees before the priest, and, having done, the hangman going to put the halter about his neck, the provost threw it away, and breaking into a laughter, told him, There was no such thing, and that he had done this to try his courage, how he could bear the terror of death. The captain look'd ghastly upon him, and said, Then, Sir, get you out of my tent, for you have done me a very ill office. The next morning the said captain Bolea, tho' a young man of about thirty, had his hair all turned grey, to the admiration of all the world, and the duke of Alva himself, who question'd him about it, but he would confess nothing. The next year the duke was revok'd, and in his journey to the court of Spain he was to pass by Saragossa, and this captain Bolea and the provost went along with him as his domestics. The duke being to repose some days in Saragossa, the young old captain Bolea told him that there was a thing in that town worthy to be seen by his excellency, which was a *Casa de locos*, a Bedlam-house, for there was not the like in christendom : Well, said the duke, go and tell the warden I will be there to-morrow in the afternoon, and wish him to be in the way. The captain having obtain'd this, went to the warden, and told him, that the duke would come to visit the house the next day ; and the chiefest occasion that moved him to it was, that he had an unruly provost about him, who was subject oftentimes to fits of frenzy ; and because he wisheth him well,

well, he had tried divers means to cure him, but all would not do; therefore he would try whether keeping him close in Bedlam for some days would do him any good. The next day the duke came with a train of captains after him, among whom was the said provost; being enter'd into the house, captain Bolea told the warden (pointing at the provost) that's the man; so he took him aside into a dark lobby, where he had placed some of his men, who muffled him in his cloak, seized upon his gilt sword with his hat and feather, and so hurried him down into a dungeon. My provost had lain there two nights and a day, and afterwards it happened that a gentleman coming out of curiosity to see the house, peep'd in at a small grate where the provost was: The provost conjured him as he was a christian, to go and tell the duke of Alva his provost was there clapp'd up, nor could he imagine why. The gentleman did the errand; whereat the duke being astonish'd, sent for the warden with his prisoner; so he brought my *Provost en querpo*, madman-like, full of straws and feathers, before the duke, who at the sight of him breaking out into a laughter, asked the warden why he had made him his prisoner. Sir, said the warden, 'twas by virtue of your excellency's commission brought me by captain Bolea. Bolea step'd forth, and told the duke, Sir, you have asked me oft how these hairs of mine grew so suddenly grey; I have not revealed it yet to any soul breathing, but now I'll tell your excellency, and so fell a relating the passage in Flanders; and, Sir, I have been ever since beating my
brains

brains how to get an equal revenge of him, and I thought no revenge to be more equal or corresponding, now that you see he hath made me old before my time, than to make him mad if I could; and had he staid some days longer close prisoner in the Bedlam-house, it might haply have wrought some impressions upon his pericranium. The duke was so well pleased with the story, and the wittiness of the revenge, that he made them both friends. *Howell's Letters.*

C H A P. XLIV.

Of luxury in feasting.

A Decent, well-furnished and hospitable table is very commendable in the nobility and gentry that can afford it; it speaks the greatness of their minds, the goodness of their natures, and gains the blessings of the poor and needy, where they are charitably allowed to come in for their share; but when feasting runs into excessive luxury and vain expences, it reproaches the author of it with prodigality and folly. In this kind of excess the ancient Romans were so infamously remarkable, that 'tis said their sensuality despoiled the remainders of their former virtues.

George Nevil, brother to the great earl of Warwick, at his installation into the archbishopric of York, 1470, made such an excessive feast, that 'tis a wonder how his caterers could think of such great varieties, or where to provide them.

Here

Here follows an account of his bill of fare. Three hundred quarters of wheat, three hundred and thirty tuns of ale, one hundred and four tuns of wine, one pipe of spiced wine, eighty fat oxen, six wild bulls, one thousand and four weathers, three hundred hogs, three hundred calves, three thousand geese, three thousand capons, three hundred pigs, one hundred peacocks, two hundred cranes, two hundred kids, two thousand chickens, four thousand pigeons, four thousand rabbits, two hundred and four bitterns, four thousand ducks, four hundred hersews, two hundred pheasants, five hundred partridges, four thousand woodcocks, four hundred plowvers, one hundred curlews, one hundred quails, one thousand egrets, two hundred rees, above four hundred bucks, does and roebucks, one thousand five hundred and six venison pasties, four hundred cold venison pasties, one thousand four hundred dishes of jelly parted, four thousand dishes of plain jelly, four thousand cold custards, two thousand hot custards, three hundred pikes, three hundred breams, eight seal, four porpusses, and four hundred tarts. The earl of Warwick was steward at this prodigious feast, the earl of Bedford treasurer, the lord Hastings comptroller, with many other noble officers; servitors one thousand, cooks sixty-two, servants in the kitchen five hundred and fifteen. But see what this prodigal bishop came to at last; king Edward IV. the then reigning prince, seized his whole estate, sent him prisoner to Calais in France, where he suffered extreme poverty, as a punishment of his former vanity and excess.

Fuller's Ch. Hist.

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Heliogabalus kept such a prodigal and expensive table, that at one supper were sent in the heads of six hundred ostriches, only for eating their brains; when he was near the sea, he never eat fish, and when he was a great distance from it he would eat nothing else; he hated what was cheap and easy to be had, and loved only what was scarce and dear. This debauchery and irregularity of his appetite outstrip'd all the inventions that could be contrived to satisfy it. *Lamprid. Hackw. Apol.*

C. Caligula was master of a very great revenue, and had as many ways to consume it, one of which was voluptuous eating and drinking, He would dissolve the best orient pearls in vinegar, and drink them off; and was mightily troubled that he could not spend the whole revenue of all the Roman provinces at one supper. Pliny also reports of Cleopatra the last queen of Egypt, that to outdo Mark Antony's costly treats that he bestowed upon her, she drank, after a sumptuous entertainment, two rich pearls, which were valued at an hundred thousand Sesterces. *Pliny's Nat. Hist. & Fulgos.*

C H A P. XLV.

Flattery, prodigious in some persons.

FLattery is the food of courts, a little sneaking art, 'which cunning knaves use to cajole and soften fools withal,' and for ready money sell them air, who are soliciting for preferments.

ments. Kings and princes are generally blamed for giving too open an ear to flatterers ; but I believe there is none of the complainers but would be as bad as kings, if they were continually corrupted as they are, with that sort of vermin. Courtiers have no less difficult a task, for truth itself has not the privilege to be spoken at all times, and in all sorts ; the use of it, noble as it is, has its limits. Their mouths must always be full of sugar, to sweeten the words that are spoke to princes ; for truth, when applied to the sovereign, is under dangerous hazards. 'Tis very perilous for a counsellor to seem wiser, or more quick-sighted than his master. A matter may be ill resented, that was well intended. But he that attempts to ingratiate himself by flattery, and tunes his note to every pleasing key, is an utter abomination, a snake in one's bosom, poison in a golden cup, and a tame beast that bites deeper than a tyger.

Tiridates, king of Armenia, having been defeated, and made a prisoner by the Roman general Corbulo, was brought before Nero in Rome, and the captive king knowing Nero loved to be flattered, fell on his knees before him, saying, ' I am near kinsman to the puissant Lord Arsaces, brother to the two potent monarchs Volgesus and Pacorus, yet glory more in having the honour to be your Imperial Majesty's servant ; and therefore am come to pay you the same devotion as I do the sun, which is my deity, and with pleasure will be what you please to make me, for you are my destiny and fortune.' Which artificial sycophantry so hit the humour of Nero, that he gave him his kingdom

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dom again, and a hundred thousand pieces of gold to bear his charges into Armenia. *Xiphil.*

A gross flatterer in Rome, whose name was Publius Afranius, being informed that the emperor Caligula was indisposed in his health, addressed himself to him, professing that out of his duty and affection to the emperor, and the public tranquillity, he would gladly die, so that Caligula might be restored to health. The emperor answered, 'That he had not faith to believe him;' whereupon Afranius confirmed it by a solemn oath; and Caligula not long after recovering, in detestation of his base and false flattery, commanded him to be put to death, that he might not be forsworn.' *Sueton.*

Alexander the Great had an imperfection in his neck, that obliged him to carry it more of one side than the other, which was so exactly imitated by all his great officers, that his whole court could not shew a man without a wry neck. *Lips. Monit.*

Dionysius's flatterers run one against another in his presence, stumbled at, and overturned whatever was under foot, to shew they were as purblind as their sovereign. *Mont. Eff.*

King Henry VIII. of England, *anno* 1521, cut his hair very short, and all the English put themselves into the same cut, tho' the fashion at that time was to wear their hair very long. *Camer. Oper. Sub.*

Queen Anne, Wife of King James I. had a wen in her neck, to cover which, she wore a ruff; and if we may credit tradition, that first began the fashion of wearing ruffs in England. *Trenchfield.*

The abovementioned flatterers were bad enough, but there is yet one more mischievous piece of sycophantry behind, and that I take the liberty to call self-flattery, when men cannot endure to be told of their faults; which too often is found to be the infirmity of great men, and contributes to their being hated or ruined.

Aratus the Sycionian, by the greatness of his courage, and prudence of his conduct, having restored his country to its former liberty and privileges, that it might be preserved in peace and tranquility, took the liberty to acquaint King Philip with his faults in the administration of the government; which the king took so ill, that a subject should presume to instruct or reprehend his sovereign, that he caused him to be poisoned. *Zuin. Theat.*

John, king of Spain, so doated upon a young lady that was his mistress, that he not only killed some princes of the royal blood with his own hands that were supposed to be her enemies, but commanded all the provinces and cities under his obedience, to swear allegiance to her, and do her homage. The gentlemen of Seville thought this an illegal imposition upon them, and therefore sent twelve of their number as ambassadors to him, to mediate their excuse, who, with all submission, told his Majesty, 'That they were bound by oath to his Queen, and could not alienate their duty without absolution.' The king, in a great fury, took himself by the beard, saying, 'I swear by this beard you have spoken unadvisedly,' and so dismissed them without other ceremony. Not long after the king went to Seville, and caused all the ambassadors in one

night to be murdered in their own houses. *Lord Reny's Civ. Confid.*

C H A P. XLVI.

Ridiculous follies committed by some men.

ARistotle says, that the most excellent soul is not exempt from a mixture of folly; and thinks he has reason to call all transports, how commendable soever, that surpass our own judgments, folly: for as much as wisdom is a regular government of the soul, which is carried on with measure and proportion, and which she is responsible to herself for. 'Tis the only ruin of men of shallow capacities that they never consider, and since they don't comprehend things, they never see the damage or profit, and by consequence never trouble themselves about them, but swallow all that comes first to hand without examination. Wise men, or kingdoms may, by surprize, be guilty of doing foolish things, but to suffer them to run into an uncontrollable custom, is absurdity in the abstract; for when men have been taxed with inadvertency at the first commencement of folly, they pass for naturals if they persevere in it.

Xerxes having made a bridge of boats over the sea, to convey his army out of Asia into Europe, which by a furious tempest, and the rapidity of the current, broke to pieces; he was so angry at it, that he sent a defiance to the sea, commanded his officers to give it three hundred stripes, and to throw fetters into it to bind it to a calmer behaviour;

haviour; but as if all these rigours were not a sufficient chastisement, with hot irons he branded ignominious stamps upon it; in doing which, his agents were obliged to say, 'O unruly and stubborn waters, your sovereign Lord has assigned you these punishments, in revenge of the injuries you have done him, and now will pass over you, in despite of all opposition.' *Herodot.*

The great Cham of Tartary, every day when he had dined himself, caused a noise of trumpets to sound at the gate of his palace, to notify to all the kings and sovereign princes in all parts of the universe, that the great Cham had dined, and now gave them leave to go to dinner. *Herb. Trav.*

Caligula, the Roman emperor, excessively delighted in a horse he had, that was named Swift, whom, by a solemn message, he invited to sup with him at his own table. He caused his provender to be given him in a vessel of gold, and wine in basons of the same metal, swore by his health and fortune, promised to make him consul of Rome, and was vain enough to have done it, if the horse had lived to the next election. He made the horse a priest, and colleague with him in the empire; his stable was a sumptuous palace built with marble; his manger was made of ivory; his harness purple, with a jewel of precious stones hanging at his breast; and had a family, servants, and his house richly furnish'd. *Suetonius.*

From these kinds of folly it will be expected I should give examples of the folly of both sexes in their cloaths, and setting up for wits, which, tho' they are comprized under their distinct heads, yet, to oblige the reader, I shall take the

liberty to say something of them here, since both sexes strive who shall outdo one another in the art of foppery. Few consider what is fit, but think this or that piece of ridiculous finery is necessary for them, because other people have it; which is setting reason upon its head, by carrying the rule from things to persons, and appealing from what is right to every fool that is in the wrong. The word *necessary* is miserably applied; it disorders families, and overturns governments by being so abused. Remember, says my author, that children and fools want every thing, because they want wit to distinguish: And therefore there is no stronger evidence of a crazy understanding, than the making too large a catalogue of things necessary, when, in truth, there are so very few things that have a right to be placed in it.

To see some persons set up for wits, is enough to move a wise man's compassion; because they take pains to make themselves ridiculous, and lay out their sense to appear a master-piece in buffoonery.

— — — — — Folly we attain,
By studious search and labour of the brain,
By observation, counsel, and deep thought;
God never made a coxcomb worth a groat:
We owe that name to industry and arts;
An eminent fool must be a man of parts.

ROCHESTER.

No man is free from sometimes doing and speaking foolish things; but the worst on't is,
when

Of men fortunate and unfortunate. 245

when a man studies to play the fool, and instead of disguising his faults, discovers his weakness.

Næ isle magno conatu magnas Nugas dixerit.

The man in troth, with much ado,
Has prov'd that one and one is two.

C H A P. XLVII.

Of men fortunate and unfortunate.

IT is a grand absurdity to attribute a certain power to fortune, that makes things to happen, or not, as she pleaseth. The word fortune is a mere chimera, hatch'd in the brain, out of an error of human understanding, and nourish'd by popular superstition, which proceeds only from hence, that we know not all the causes that concur to single effects. For when a thing that we have apprehended to depend upon fortune, and so to be possible, succeeds not, 'tis a certain sign that some one of the causes necessary to make it succeed has been wanting; and consequently, that the same was absolutely impossible. So that had we not been ignorant of that deficient cause, we never had thought that event to be possible, nor by consequence ever desired it. We ought therefore, as christians, utterly to renounce the use of that heathenish word fortune, and in the room of it to establish this great verity, that all things are directed by divine providence, whose decree, excepting those things which the same

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decree hath left to depend on our own will, is infallible and immutable. But since, by a kind of necessity grown upon us by unwary custom, sometimes I am obliged to make use of that word, I shall shew its inconstancy, variety and mockery in several examples.

Lucius Metellus may properly lead the van in the list of the fortunate, for, besides his being one of the Roman Quindecemviri, that had the custody of the Sibylline oracles, general of the Roman cavalry, twice consul and chief priest; he had in perfection all those ten qualifications that entitle a man to terrestrial happiness. He was a courageous general, a successful leader, arrived to the height of honour; was a wise and prudent senator, a wealthy citizen, happy in a numerous issue, and in being at the head of affairs in the then most celebrated city in the universe. *Godwin's Rom. Antiq.*

Quintus Metellus, by an uninterrupted course of propitious accidents, was in a state of felicity from his birth to his death. He descended from noble parents, had a mind and body qualified for every station; a wife equally famous for chastity and fruitfulness; three sons of consular dignity, and the fourth a prætor. His daughters all honourably bestow'd in marriage, whose children were with him. He lived happily to a great age, died peaceably, and was carried to his funeral pile by his sons and sons-in-law. *Sabel. Ex.*

It is reported of the emperor Antoninus, fir-named Pius, that he never did any thing that he had cause to repent of; that he was never refused what he ask'd, or disobeyed in what he commanded; and the reasons he gave for these things,

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things, were, that he made all his actions correspond with reason. *Polit. Max.*

Alexander the Great had many accessions of happiness. Philip, king of Macedon, that renown'd warrior, was his father. Aristotle the celebrated philosopher was his tutor. He never fought but he won the field. Never sat down before a city which he did not take; and never invaded a country which he did not conquer.

Fate's dark recesses we can never find,
But fortune, at some hours, to all is kind.
The lucky have whole days, which still they chuse,
Th' unlucky have but hours, and those they lose.

DRYDEN.

The inconsistency and various motions of what the vulgar call fortune, may reasonably make us expect she should present us with all sorts of faces, and sometimes seem to act by the rule of reason, as well as at other times quite contrary. Can there be a more express act of justice than this? The duke of Valentinois having resolved to poison Adrian, cardinal of Cornetto, with whom pope Alexander VI. his father and himself were to sup in the Vatican; he sent before a bottle of poison'd wine, with strict order to the butler to keep it safe. The pope being come before his son, and calling for drink, the butler supposing this wine had not been so strictly commended to his care, but only upon account of his holiness, presented it immediately to the pope, and the duke himself coming in soon after, and being confident they had not meddled with his bottle, took also his cup; so that the father died

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immediately upon the place, and the son, after having been long tormented with sickness, was reserved to another, and a worse fortune. *Montaigne's Essays.*

Sometimes she seems to play upon us in the very crisis of an affair, acts the physician, and gives life by a wound that was intended to kill. Thus she did by the painter Protogenes, who having finish'd the picture of a mad dog with great art, but not being able to express, as he would, the flaver or foam that should come out of his mouth, vex'd and angry at his work, he took his sponge, which by cleaning his pencil had imbibed several sorts of colours, and threw it in a rage against the picture, with intent utterly to deface it; but fortune guiding the sponge, it hit just upon the mouth of the dog, and perform'd what all his art was not able to accomplish. *Ibid.*

Sometimes fortune seems to direct our counsels, and correct them; as in Isabel, queen of England, who, if she had landed in this kingdom from Denmark, at the port she intended, had fell into the hands of her enemies; but fortune throwing her into another haven, she landed in safety. And he who throwing a stone at a dog, hit and killed his mother-in-law, thought he had reason to pronounce this verse:

— — — — By this I see,
Fortune takes better aim than we. *Ibid.*

At other times she seems to act in direct opposition to reason, merely to exercise her despotic authority, as in that eminent example of king Henry

Henry VI. of England, who was a just prince, and a pious christian ; had a good cause, a valiant queen, and potent friends to defend his right ; yet it was sorrowfully observed, that no military enterprize succeeded where he was present. *Baker's Chron.*

Franciscus Bufalus, an eminent citizen of Rome, was afflicted with the worst of all misfortunes ; for being a tender and indulgent father, was very unhappy in all his children. Two of his sons fell down dead in his sight, by mutual wounds they gave one another in a duel. Two other of his sons were put to death for raising commotions against the government. A fifth son killed his mother-in-law, and his only daughter being under discontent, poison'd herself while she was sitting in company with her husband. *John Textor. Off.*

Thomas Tusser, while in his minority, was educated at several schools, viz. Wallingford, St. Paul's and Eaton, from whence he was sent to Trinity-hall in the university of Cambridge. When he arrived to the state of manhood, he lived in Staffordshire, Suffolk, Norfolk, Cambridgeshire, in short was a perfect Ubiquitarian. He changed his condition as often as his country, and was successively a musician, schoolmaster, servingman, husbandman, graier and poet. He traded in every thing he had hopes to get money by, in oxen, sheep, dairies, corn of all kinds, but to no advantage ; for whether he bought or sold, he was always on the losing hand ; and tho' he has publish'd such excellent prescripts in husbandry and housewifery, which being observ'd might make any body rich, yet could ne-

ver be fo himself; tho' he was never charged with any extravagancies, carelessness or negligence. *Fuller's Worth.*

C H A P. XLVIII.

Of true friendship.

TRUE Friendship must have the three qualities of an Ens, unity, goodness and truth. It is one soul in different bodies, that will the same things. A sacred tie made more firm by adversity; equally beneficial and pleasant; courageous, that speaks what it thinks, without treading so nicely as if it fear'd a shock; but makes the cause of truth the common cause both of the one and the other. It should also be simple, pure, fortified, and confirmed by judgment and length of time; for all others are but acquaintance and familiars, occasionally contracted, which commonly die with the design. Those are only to be reputed friends, that can abide the test of discretion, and the trial of inconstant fortune. Such friends are more pleasing and necessary than the elements of fire and water; the man is happy that enjoys them, and miserable that wants them; for when he falls, he hath no body to help him up. The way to make true friends is to take them by choice, and not by lot; and the regular course to keep them is to be a friend to yourself: For, he who is his own friend, is a friend to every body else.

If it happens, that your friend should fall from
 2 the

the state of innocence, after your kindness was engaged, be slow in your belief in the beginning of the discovery : But so soon as you are convinced by a rational evidence, you must, without breaking too roughly, make a far and quick retreat from such a mistaken acquaintance, lest the contagion reach you so far, as to give you part of the scandal, tho' not of the guilt. Be not too hasty in censuring or defending your friend ; for tho' malice is too sharp-sighted, it does not follow that friendship must be blind ; the mean between these two extremes saves all.

Damon and Pythias, two disciples of the Pythagorean philosophy, lived in such a regular friendship, that when the Syracusan tyrant had sentenced one of them to die by the hands of the executioner, and he asking leave to go home and settle his affairs before his death, the tyrant refused to grant him that favour, unless the other would be bound for his return, at a time appointed ; which he making no scruple to do, the request was allowed ; while the tyrant was under a surprize, in thinking what would be the event of the security's engagement. One day was elapsed, and no news of his coming, which gave people the opportunity of upbraiding the other with rashness ; but he, without being concern'd at the consequence of what they suggested, told them, ' He was certain his friend would not ' break his word to save his life.' Accordingly the condemn'd man came at the time prefix'd, and freed the other. Dionysius admiring the friendship of the one, and fidelity of the other, gave the person condemn'd his pardon, and desired he might be admitted as a third person in so sacred a friendship. *Lon. Theat.*

Pelopidas and Epaminondas have their names recorded in the book of lasting renown, for the inviolable friendship that continued between them to the last moment of their lives. They accompanied each other to assist the Lacedemonians and Thebans in their wars against the Arcadians, and being posted in the Spartan wing, who were forced to give ground; they resolved to prefer an honourable death before an ignoble flight; and therefore opposed the enemy alone; till Pelopidas, being dangerously wounded in several places, he fell among a crowd of the slain, which brave Epaminondas perceiving, tho' he thought he had been killed, stepped before him, and with redoubled vigour defended his body and his armour, till he also was wounded in the breast with a pike, and in the arm with a sword, and was ready to drop; when Agesipolis king of Sparta came in with the other wing, and rescued from death these two celebrated friends. *Plutarch's Paral.*

When Brutus was overcome by Cæsar and Antony, in the battle of Philippi, and the conquerors were in close pursuit of him, so that it was almost impossible to escape being taken; Lucullus, a friend to Brutus, to divert them from their purpose, told the soldiers he was Brutus, and desired them to carry him to Antony, who rejoicing in their good fortune to be masters of such a prize, made the best of their way towards the general, who having notice of it, went out to meet them with many others, in expectation of seeing Brutus; to whom Lucullus said, Antonius, ' My friend Brutus is not taken prisoner, ' and I hope the Gods will be more just than
 ' to

‘ to suffer it; he will be found alive or dead in
 ‘ a manner agreeable to his virtue and honour.
 ‘ ’Tis I that have imposed upon your soldiers,
 ‘ and am ready to suffer what severity you please
 ‘ to inflict upon me.’ Antony turning to those
 that brought him, said, ‘ Don’t be troubled,
 ‘ fellow-soldiers, that you are deceived, for you
 ‘ have brought me a better prize than what you
 ‘ sought for, I had rather have such friends than
 ‘ enemies.’ Then he embraced Lucullus, ap-
 plauded his friendship, committed him to one of
 his familiar acquaintance, and found him on all
 future occasions as faithful to him as he had been
 to Brutus. — *Lips. Monit.*

Quintus Servilius Cæpio, being accused of a
 heinous crime, viz. That by his ill conduct the
 Roman army was defeated by the Cimbrians and
 Teutones, he was cast into prison in order to
 be put to death. Lucullus Rheginas was his par-
 ticular friend, and tho’ at that time he was tri-
 bune of the people, yet he freed him from im-
 prisonment, and accompanied him in his escape,
 tho’ he was sensible by that act of friendship he
 had thrust himself into a banishment, from which
 he could never expect to return. *Valer. Max.*

Cræsus reproaching king Cyrus the Great, for
 squandering away the public treasure among his
 favourites, cast up how much it would have a-
 mounted to, if he had been a little closer-hand-
 ed. Cyrus being willing to justify his liberality,
 dispatch’d circular letters to the grandees of his
 dominions, whom he had particularly advanced,
 desiring every one of them to supply him with
 as much money as they could, for a pressing oc-
 casion, and to send him a particular of what

every one would advance. When this account was brought to him, every one of his friends, not thinking it enough barely to offer him only so much as they had received from his bounty, added to it a great deal of their own, so that the sum amounted to much more than Crœsus's reckoning. Whereupon Cyrus said, 'I am not
' less in love with riches than other princes, but
' rather a better husband. See with how small
' a venture I have acquired the inestimable
' treasure of so many friends, and how much
' more faithful treasure they are to me than
' mercenary men without obligation or af-
' fection would be, and my money better laid
' up than in chests. A prince's bounty multi-
' plies his friends, and none are so sure in his
' interest, as those he buys into his service by
' repeated liberalities.' *Montaign's Essays.*

Eudamidas, a Corinthian, had two friends, Charixenus a Syconian, and Aretheus a Corinthian; this man coming to die, being poor, and his two friends rich, he made his will after this manner: I bequeath to Aretheus the maintenance of my mother, to support and provide for her in her old age, and to Charixenus I bequeath the care of marrying my daughter, and to give her as good a portion as he is able; and in case one of these chance to die, I hereby substitute the survivor in his place. They who first saw this will, made themselves very merry at the contents; but the executors being made acquainted with it, accepted the legacies with very great content; and one of them, Charixenus, dying within five days after, and Aretheus by that means having the charge of both devolved solely to him,
he

he nourished that old woman with very great care and tenderness; and of five talents he had in estate, he gave two and an half in marriage with an only daughter he had of his own, and two and an half in marriage with the daughter of Eudamidas, and in one and the same day solemnized both their nuptials. *Ibid.*

There was a great example of friendship between cardinal Pool and a Venetian gentleman named Aloftio Priuli, and there was much notice taken in Rome of their conformity in manners, reciprocal affection, and delightful sympathy which was between them, and continued twenty-six years without interruption. Cardinal Pool falling sick, and being told by his physicians he could not live, he made his will, and left Priuli heir of all he had; but such was the generosity of the Venetian, that he made not one penny benefit by it, but gave it all among his English kindred; and was wont to say, ‘ While
‘ my friend the cardinal lived, we strove who
‘ should do the greatest benefits; but by dying
‘ the cardinal has got the start of me in kindness, in enabling me to do so much good to
‘ his relations in England.’ *Greg. Let. Animad.*

C H A P. XLIX.

Generosity a great virtue.

CYRUS very wisely preferred his generosity, bounty and charity, before his military virtues; and chose rather to make himself belov'd by the former, than fear'd by the latter, and not without reason; for by this means he gave his enemies as much cause to love him as his friends, and secured himself from treacherous conspiracies. It has always been observed, that men of the most generous and heroic spirits, such who having by brave resolutions and habitual magnanimity elevated their souls above the power of fortune, and so could fear no evil that she could bring upon them, have ever been prone to commiseration when they beheld the infirmity of others, and heard their complaints. It is a part of true generosity to wish well to every one, because the evil that happens to an innocent man, may happen to every one, not excluding themselves.

In the cathedral church of Roan in Normandy, under a very stately monument, is interred the corps of the wise, virtuous and valiant John duke of Bedford, regent of France for king Henry VI. An envious courtier perswaded Charles VIII. to deface it, that it might no longer stand as a reproach to their country. ' God forbid, said the king, that I should violate his tomb being dead, who made all France tremble when he
' was

'was alive.' Adding also, that he deserved a more sumptuous tomb than the English had erected for him.

Myfias duke of Poland, refusing to pay his tribute to the emperor Conradius, was driven out of his country by the emperor, and compelled to shelter himself under the protection of Ulric duke of Bohemia, who was also at enmity with the emperor. Ulric thinking he had an advantage in his hands, to make his terms with the emperor, contrary to the laws of hospitality, offers to send Myfias a prisoner to him, to be dealt with according to his pleasure, if he might have peace upon that condition; but the generous emperor, in abhorrence of so base a piece of treachery, despised Ulric, and sent to Myfias to let him know the danger he was in, which generous procedure had such an effect upon Myfias, that he went to the emperor, acknowledged his favour, laid his crown at his feet, and consented to the payment of his tribute as formerly. *Fulgofus.*

Pyrrhus king of Epirus warring against the Romans, Nicias, his physician in ordinary, made an offer by letter to Fabricius the Roman general, that for a reward he would poison Pyrrhus. But Fabricius abhorring such a foul practice, sent Nicias's letter to the king, and advised him to know his friends and his enemies better. Upon which the king hang'd his physician, and, in return of his admonition, sent Fabricius all the prisoners he had taken without ransom; and that the consul might not be behind with him in civility, he sent him an equal number of his subjects, which had been taken by the Romans. *Lonic. Theat.*

Papinianus a lawyer, and the honour of his profession, when the wicked Caracalla had defiled his hands with the innocent blood of his brother Geta, and commanded him by his eloquence to give that action a fair colour to the senate and populace, he positively refused it, saying, 'It was an easier matter to commit fratricide, than to defend so barbarous an action.' And persever'd in his denial, tho' he knew it would cost him the loss of his head, which that cruel prince cut off for disobeying him. *Caus. Treat. of Passions.*

Lycurgus's father losing his life in a popular commotion, the crown and territories of Sparta descended to Polydecta his elder brother, who dying soon after, the kingdom in right of succession fell to Lycurgus, over which he reigned as king till it was commonly known that Polydecta's wife was with child, and then he admitted the government under the title of protector, declaring that the right of the crown was in his brother's child, if it proved a son. The queen sent him a private message, that she would take something to make her miscarry, upon condition he would marry her; but he detesting so infamous an action, and unwilling to leave the child to her mercy, pretended that taking medicines to cause abortion might destroy her also, and therefore encouraged her to go out her time, and if it proved a son, he would destroy it, which had its effect. The lady was brought to bed of a son, and deliver'd to him as he sat at supper with the nobles, to whom he said, 'O ye Spartans, here is your true king,' and immediately plac'd him on the throne, while all men admired his generosity and justice. *Plut. in Lycurgo.*

Tancred

Tancred the Norman, accompanying his uncle Boemund in his war in Syria, it unfortunately chanced that Boemund was taken prisoner by the infidels. Three years Tancred ruled in the stead of his uncle, and being so happy as to enlarge the bounds of his dominions, and acquire great sums of money, he employed it for the redemption of his uncle from captivity, and having brought him home, settled him on his throne, and resign'd his dominions and all his conquests into his hands. *Fulgos.*

C H A P. L.

Of giants, and men of great stature and height.

GIANTS, and such men as have exceeded the common proportion, are seldom remarked by historians for any extraordinary qualifications of mind, but, like the Egyptian pyramids, are more for show than use. These towering heights generally have their upper rooms very meanly furnish'd; and no wonder, for where nature is redundant in one particular, she is commonly defective in another, agreeable to her answer, when reproached for making a very beautiful damsel a fool, said, she gave her so large a share of beauty, to bestow her proportion of wit upon another, that being made in the dark, wanted beauty, which must be supplied by wit, or she would flick a hand.

Maximinus the emperor was two yards three quarters

quarters high. He was a Thracian born, and had scarce one good quality in the world, and accordingly was hated of all mankind. He wore his wife's bracelet as a ring upon his thumb, and his shoe was said to be longer by a foot than any other man's. *Zuin.*

Thuanus tells us, that, in 1571, when the Tartars made an incursion into Poland, a giant was killed by James Niazabilovius, whose forehead was twenty-four fingers in breadth, and the other parts of his body of proportionable magnitude; insomuch that his carcase lying upon the ground, reached up to the navel of a middle-sized man that stood by it.

In the reign of Augustus Cæsar, there were two persons, one named Idusio, and the other Secondilla, who were each of them upwards of ten foot high. After their deaths their corps were preserved and kept in a charnel house within the Salustian gardens. *Pliny.*

Walter Parsons, born in the county of Stafford, was porter to king James I. and might be truly called one of the wonders of that age, for he was not only two yards and a half high, wanting two inches, but had a due symmetry and proportion in all the parts of his body. His strength was equal to his height, courage to his strength, and temper to his courage. He would take two of the tallest yeomen of the guard under his arms at once, and order them as he pleased. *Fuller's Worth.*

William Evans, native of Monmouthshire in Wales, was porter to king Charles I. immediately after Walter Parsons. He was two yards and a half high complete, exceeding Parsons two inches

inches in height, but no way equalling him in proportion of body; for his knees knock'd together, and he was somewhat lame. Yet he once danced an anti-masque at White-Hall, where after scampering a while, he drew little Jeffery the dwarf out of his pocket, to the wonder and merriment of all the spectators. *Ibid.*

C H A P. LI.

Of glory and renown.

GLORY is a notion so little understood, either as to the name or thing, that men seem to pursue they know not what, and fill their heads with chimera's, instead of realities. Chrysippus and Diogenes were the first authors that wrote about the contempt of glory, and at the same time were hot in the pursuit of it. Others say, virtue is not to be coveted, but for the glory that accompanies it, which renders virtue a very vain and frivolous thing, while it derives its recommendation from the empty bubbles of frothy fame. Others make it consist in the approbation of the giddy multitude, which, if possible to be acquired, can be of no continuance; for they that live by popular breath will have work enough, they must be always doing, and yet never have done. Is it reasonable that the life of a wise man should depend upon the judgment of fools? Or can any thing be more ridiculous, than to think that those you despise single, can be fit for better treatment when join'd
to-

together? Nothing, says Demetrius, is to be so little esteem'd, as the minds of the multitude; for there is scarce any difference in their voices from above, and that which fumes from below. However, glory is not utterly to be neglected, nor the good esteem of the people to be totally despised; but we must be sure to follow constantly the dictates of reason, and if the public approbation will not follow us in that course, we must leave her a-stern: we had better want the noise of fame, than lose our reputations with ourselves. The sure chart to steer our course by in such dangerous seas, is to have our judgments well instructed in what actions are truly glorious, and to remember that in every important enterprize: *Reete facti fecisse merces est: Officii fructus ipsum officium est.* "The reward of a thing well done, is to have done it: The fruit of a good office, is the office itself." Those that by other methods scatter their names into many mouths, declare they rather hunt after a great reputation than a good one; as will appear in some of the following examples.

The whole course of Cicero's life shews him a man very ambitious of glory, in which a greater instance cannot be exhibited, than in a long epistle he wrote to his friend and confident Lucius, a citizen of Rome, wherein he presses him to oblige him in three particulars: First, That he would write the history of Catiline's conspiracy, in a volume by itself, and by that performance procure him an everlasting fame. Secondly, That he would take more pains in polishing it, than in his other works; and that he would treat him like a friend, rather than tie
up

up himself to the exact rules of truth. And thirdly, That he would be expeditious in the publication of it, that he himself, while yet alive, might enjoy some part of his glory, in seeing it done conformably to these directions. He thought it a considerable thing to be excellent in eloquent speaking, and took no little pains in qualifying himself with abilities for that purpose. Being to plead a cause before the Centum Viri, and not so well prepared as he desired to be, his servant Eros giving him notice that the trial was deferred a day longer, he was so transported with joy at the news of it, that he gave him his freedom. *Fulgof. Ex.*

When Alexander the Great had levelled the walls of the city of Thebes in Bæotia, the beautiful and wealthy courtesan Phryne offer'd the Thebans to rebuild them at her own expence, on condition, that, to perpetuate her name, these words might be engraved upon their gates. 'Alexander demolish'd the walls of Thebes, and Phryne restor'd them to the state you see them in.' *Guar. de Civ. conver.*

A Grecian nam'd Erostratus being ambitious of a name, and finding he could not obtain it by any laudable enterprize, resolv'd to do it by an act of the highest villainy, and therefore destroy'd by fire the famous temple of Diana at Ephesus, in the year 398, from the foundation of Rome. A pile of building that for the excellency of it was reckon'd among the wonders of the universe. He confessed that he had no other view in doing it, than to render his name immortal. The Ephesians, by a law, forbid the citizens from ever naming him, to disappoint him
of

of the glory he aspired after ; but were mistaken in their politics, for the record continued what they endeavour'd to abolish. *Solinus.*

In the reign of king Henry VII. Thomas Flammock, and Michael Joseph, a smith, were condemn'd to be drawn, hang'd and quarter'd, for raising commotions in Cornwall, about the payment of a subsidy. Coming to the place of execution, 'twas wonderful to observe, how courageously the blacksmith took his death, in hopes that his name and memory should continue for ever. So dear is fame to vulgar minds, tho' it be accompanied with ignominy ! What is it then to heroic souls, when attended with glory. *Polyd. Virg. Dynast.*

Pausanias, a domestic and near attendant upon the person of Philip king of Macedon, enquired of Hermocles, which was the most expeditious way to be famous in the world on a sudden ? Who answer'd, he must kill some eminent person, and then the glory of that man would fall upon himself ; hereupon forgetting his duty and obligations, he murdered his sovereign and master king Philip, and had what he aim'd at, being as well known in succeeding ages by his horrid parricide, as Philip was by his great virtue.

C H A P. LII.

Of gratitude and ingratitude.

GRATITUDE, says Dr. Charlton, is a species of love, excited in us by some action of another, whereby we believe, that either he hath really benefited us, or at least intended to benefit us in particular, and is accompanied with desire to shew ourselves thankful to him for his benignity : therefore this passion of gratitude, as it excels simple favour in this, that it is grounded upon an action which concerns us, so it has far greater force upon the mind, especially in men of noble and generous natures. Its contrary is ingratitude, which, notwithstanding is no passion ; for nature, as if she abhorr'd it, has ordain'd no motion of the spirits in us that might excite it ; but is a mere vice, incident to men who are either foolishly proud, and therefore think all benefits are due to them ; or sottishly stupid, so as to make no reflection upon kindnesses done them ; or of weak and abject minds, who having been obliged by the bounty and charity of their benefactors, instead of being grateful, prosecute them with hatred ; and this, because either wanting the will to requite, or despairing of ability to make equal returns, and falsely imagining that all are like themselves, venal and mercenary, and that none do good offices but in hope of a reward ; they think that their benefactors have deceived them ; and so deprave the benefit into an

injury. Hatred then being an adjunct to ingratitude, it follows that love must attend on gratitude, which is therefore always honest, and one of the principal bands of human society.

Thyreus was one of the chief eunuchs to queen Statira, wife of Darius king of Persia, and was taken prisoner at the same time with her, by Alexander. The lady dying in travel, he privately conveyed himself out of the camp, to give Darius notice of her death, who not receiving it with any great concern, he thought Darius suspected that his wife, his sisters and daughters had been corrupted by Alexander; but Thyreus, with many asseverations, having clear'd Alexander from any such attempt, and asserted his civil treatment of the ladies, Darius, with hands and eyes lifted up to heaven, cry'd out, 'O immortal Gods of Persia, and presidents of kingdoms, I beg you that Persia may recover its ancient glory, that I may leave it to Alexander in requital of the favours he has done me and my dear wife and children, under the frowns of fortune; but if I may not live to enjoy that happiness, but that Persia must be overthrown, then I beseech you that no other mortal may possess the throne of Cyrus but Alexander, that has deserv'd it of me by his respects and civilities to an enemy.' *Plut. in Alexandro.*

Rodericus Dávalus, lieutenant-general of the Spanish cavalry, was, in the year 425, accused of treasonable practices in corresponding with the Moors; and with him, and other great men, Alcarus Nunnus Ferrerius, his steward, was apprehended, but acquitted himself, tho' his master, and

and other considerable persons, were sentenced to perpetual banishment. Ferrerius being at liberty, made it the whole business of his life to succour and relieve his master. He sold all his goods, and what else he had gained by the bounty of his master, and having mustered up the sum of 8000 crowns, he put it into wicker-bottles, loaded an ass with it, cloathed his son in ragged apparel to drive the beast, and sent it to his master. *Lips. Monit.*

Sir William Fitz-Williams, sometime a servant to cardinal Wolsey, and afterwards alderman of London, retiring from thence to Milkton in Northamptonshire, gave a kind entertainment to the cardinal there, when he was fallen under the king's displeasure, and in disgrace at court, which some busy courtier misrepresenting to the king, he was sent for in custody by Henry VIII. who demanded of him, how he durst affront his authority, in entertaining the cardinal who was an enemy to the government. Sir William modestly answer'd, 'That what he had done was not in contempt of his majesty's authority, but an act of gratitude to his master, by whose particular favour and bounty he was arrived to a plentiful estate, and hoped, that a testimony of his duty and thankfulness to his master in necessity, should not be imputed to him as a crime.' The king was so well satisfied with his answer, that he gave him commendations for what he had done, and as a mark of his favour, conferred upon him the honour of knighthood, and made him a privy-counsellor. *Fuller's Worth.*

Francis Frescobald, a Florentine merchant, de-

scended of a noble family in Italy, had gain'd a plentiful fortune, of which he was liberal to all in necessity; which being well known to others, tho' concealed by himself, a young man, and a stranger, address'd him in Florence, to ask his charity. Signior Frescobald, seeing something in his countenance more than ordinary, and compassionating his circumstances, asked him what he was, and of what country. 'I am, said he, 'a native of England, my name is Thomas 'Cromwell, and my father-in-law was a poor 'sheer-man. I left my country to seek my fortune, came with the French army that were 'routed at Gatylien, where I was a page to a 'footman, and carried his pike and burgenet after him.' Frescobald commiserating his necessities, and having a particular respect for the English nation, cloathed him genteelly, took him into his house till he had recovered strength by better diet, and at his taking leave, mounted him upon a good horse, with sixteen ducats of gold in his pockets. Cromwell express'd his thankfulness in a very sensible manner, and returned by land towards England; where being arrived, he was preferred into the service of cardinal Wolsey; and after his death work'd himself so effectually into the favour of king Henry VIII. that he made him a baron, viscount, earl of Essex, and after passing thro' several other considerable offices, made him lord high-chancellor of England.

While these things were transacting, Signior Frescobald, by repeated losses at sea and land, was reduced to poverty; and calling to mind, (without ever thinking of Cromwell) that some
English

English merchants were indebted to him in the sum of fifteen thousand ducats, he came to London to look after it. Travelling in pursuit of this affair, he fortunately met with the lord chancellor as he was riding to court, who thinking him to be the same gentleman that had done him such great kindnesses in Italy, immediately alighted, and scarce refraining to express his joy by shedding tears, ask'd him if he was not Signior Francis Frescobald, a Florentine merchant? 'Yes, Sir, said he, and your lordship's most humble servant.' 'My servant, said the chancellor! No, you are my special friend, that reliev'd me in my wants, laid the foundation of my greatness, and as such a dear and obliging friend and benefactor I receive you: And since the affairs of my sovereign will not now permit a longer conference, I conjure you, my dear friend, to oblige me this day with your company at my house, and take a dinner with me; which in expectation of, I take my leave of you for the present.' Signior Frescobald was surprized and astonished with admiration who this great man should be, that acknowledged such obligations, and so passionately express'd a kindness for him; but contemplating a while his voice, his mien and carriage, he concludes it to be Cromwell, whom he had relieved at Florence, and therefore not a little overjoyed, goes to his house, and attended his coming. His lordship came soon after, and was no sooner dismounted, but he again caresses his former benefactor, and holding him by the hand, turns to the lord high-admiral, and other noblemen in his company, saying, 'Don't your

' lordships wonder that I am so glad to see this
 ' gentleman? This is he that first contributed to
 ' my advancement;' and then told them the
 whole story: And holding him still by the hand,
 led him into the dining-room, and placed him
 next himself at table. The lords being gone,
 the chancellor made use of this opportunity to
 know what affair had brought him into England.
 Frescobald in few words gave him the true state
 of his circumstances: To which Cromwell re-
 plied, ' I am sorry for your misfortunes, and
 ' will make them as easy to you as I can, by
 ' bearing a share in your afflictions like a true
 ' friend. But because men ought to be just be-
 ' fore they are kind, 'tis fit I should repay the
 ' debt I owe you.' Then taking him by the
 hand, he led him into his closet, and command-
 ing the rest to depart, he lock'd the door, and
 opening a coffer, first took out sixteen ducats,
 delivering them to Frescobald, and said, ' My
 ' friend, here is the money you lent me at Flo-
 ' rence, with ten pieces you laid out for my
 ' apparel, and ten more you paid for my horse;
 ' but considering you are a merchant, and might
 ' have made some advantage by this money in
 ' the way of trade, take these four bags, in every
 ' one of which is four hundred ducats, and en-
 ' joy them as the free gift of your friend;' which the modesty of Frescobald would have re-
 fused, but the other forced them upon him. This
 being done, he caused him to give him the names
 of all his debtors, and the sums they owed;
 which account he transmitted to one of his ser-
 vants, with a charge to find out the men, and
 oblige them to pay him in fifteen days, under the
 the

the penalty of his displeasure, and the servant so well discharged his duty, that in a short time the entire sum was paid. All this time Signior Frecobald lodg'd in the chancellor's house, where he was entertain'd according to his merits, with repeated persuasions for his continuance in England, offering him the loan of sixty thousand ducats for four years, if he would trade here. But he desired to return to Florence, which he did, with extraordinary favours from the lord Cromwell, which greatly enrich'd him; but he enjoyed his wealth but a short time, for he died in the very year of his arrival in Italy. *Hackwel's Apol.*

Now follows examples of the vice of ingratitude, which tho' too frequently practis'd, yet 'tis so abhorr'd by the general voice, that he who renders himself guilty of it, is said to be guilty of all other sins.

Marcus Tullius Cicero being under a sentence of banishment, and shifting from place to place to save his life, Herennius the centurion, and Popilius the tribune, whom Cicero had formerly defended, when prosecuted for the murder of his father, got leave of Antonius to find and kill him, tho' he had never given them any provocation by word or deed; and having licence for that barbarity, away they post with a band of soldiers to Cajeta, and the doors being shut where they thought he was, they broke them open, where Cicero not appearing, and those within saying, they knew not where he was; a youth that had been educated by Cicero in the liberal arts and sciences, an emancipated slave of his brother Quintus, Philologus by name, discovered to

the tribune, that the litter was carrying to the sea through the close and shady walks. The tribune taking a few with him, run to the place where he was to come out. As soon as Cicero perceived Herennius running in the walks after him, he commanded his servants to set down the litter, in which Herennius cut his throat, in the sixty-fourth year of his age. He also cut off his head, and by Antonius's command his hands also, with which his Philippics were written; for so Cicero stiled those orations he wrote against Antonius. These members Antonius commanded to be fastned up over the Rostra of the orators; a horrid sight to the Roman people! But as soon as Cæsar had vanquished Antonius, being then consul, he made Cicero's son his colleague in that office, in whose consulship the senate took down all the statues of Antonius, defaced all the other monuments of his honour, and decreed that none of that family should hereafter bear the name of Marcus. Thus did the divine powers devolve the finishing their revenge of Antonius upon the house of Cicero. *Plutarch's Life of Cicero.*

Two young men of Sparta taking a journey to consult the oracle of Apollo at Delphos, chanced to lodge at the house of an hospitable person in Leuctra, named Scedafus, who had two beautiful virgins to his daughters, whom these young men seem'd to be much taken with, and therefore resolv'd in their return to lodge at the same house, and attempt to violate their chastities. Accordingly they came, and finding Scedafus was absent, tho' they had a kind entertainment from his daughters, yet they could not forbear tempting them to dishonesty; and not
pre-

prevailing by their courtships, they ravish'd them both; and to conceal it, added murder to the rape, threw them into a pit, and made their escapes. Scedafus coming home not long after, and missing them, search'd the house, and enquir'd in the town, but all to no purpose. At length a little dog belonging to the family continued whining about him, running out a doors and in again, seeming to invite him to follow him, which Scedafus did, and the dog led him to a pit into which his daughters were thrown. He drew out his daughters, and being inform'd that the two Spartans had been at his house again, he concluded they were the murderers of his daughters. To revenge their deaths, he went to Sparta, and demanded justice of the Ephori, the king and the people, but could have no redress; whereupon, with eyes and hands lifted up to heaven, he poured out his complaints to the Gods, vented his maledictions against the city, and stabb'd himself. *Lon. Theat.*

Basilus Macedo the emperor exercising himself in hunting, a sport he took great delight in, a great stag running furiously against him, fastened one of the branches of his horns in the emperor's girdle, and pulling him from his horse, dragg'd him a considerable way, to the imminent danger of his life; which a gentleman of his retinue perceiving, drew his sword, and cut the emperor's girdle asunder, which disengag'd him from the beast, with little or no hurt to his person. But observe what reward he had for his pains; he was sentenced to lose his head, for putting his sword so near the body of the emperor, and suffer'd death accordingly. *Zonar. Annal.*

274 *Of gratitude and ingratitude.*

Belisarius was general of all the forces of Justinian the emperor, and a man of great courage, conduct and integrity. He overcame the Persians, Goths and Vandals, took all their king's prisoners, and sent them to his master. He recovered Sicilia, Africa, and the greatest part of Italy. He did all this with a handful of men, and at a very inconsiderable expence. He restored military discipline by the regular exercise of his authority, after it had been long neglected. He was near a-kin to Justinian himself, entirely in his interest, and of uncorrupted fidelity, as appeared by his refusing to accept the kingdom of Italy, when it was offer'd him. And yet this extraordinary great man, upon some unaccountable piece of jealousy and groundless suspicion, was apprehended, his eyes put out, his house rifled, his estate confiscated, and himself reduced to that miserable condition, as to beg up and down the streets and high-ways in these words: 'Give a halfpenny to poor Belisarius, whom virtue raised, fortune blinded, and envy ruin'd.' *Fulgos.*

Humphry Bannister and his father were both servants to, and raised by, the duke of Buckingham, who being driven to abscond, by an unfortunate accident befalling the army he had raised against the usurper Richard III. he, without footman or page, retired to Bannister's house near Shrewsbury, as to a place where he had all the reason in the world to expect security. But the perfidious traitor Bannister, upon the king's proclamation, promising a thousand pounds reward to him that should apprehend the duke, like an ungrateful villain, betrayed his master to
John

John Merton high-sheriff of Shropshire, who sent him under a strong guard to Salisbury, where the king then was, and there in the market-place the duke was beheaded. But divine vengeance pursued the traitor Bannister; for demanding the thousand pounds, that was the price of his master's blood, king Richard refused to pay it him, saying, 'He that would be false to so good a master, ought not to be encouraged.' However, tho' he lost his reward from the king, heaven paid him home; for he was afterwards hang'd for manslaughter; his eldest son run mad, and died in a hog-stye; his second son became deformed and lame; and his third son was drowned in a small puddle of water. His eldest daughter was got with child by one of his carter's; and his second was seized with a leprosy, of which she died. *Hist. Eng.*

In the reign of king James II. there was living in London, one Gaunt, a woman that was an Anabaptist, who spent great part of her life in acts of charity, visiting the jails, and looking after the poor of what persuasion soever. One of the rebels that had joined with Monmouth against the king, found this woman out, and she harbour'd him in her house, and was looking for an occasion of sending him out of the kingdom; but he hearing that the king had declared, that he would sooner pardon the rebels than those who harboured them, by an unheard-of baseness went and delivered himself, and accused her that had concealed him. Whereupon she was seized, tried, condemn'd and burnt, upon the evidence only of this infamous wretch, whom she had so charitably reliev'd. *Burnet's Hist. of his own Times.*

i An English Ship, bound for Barbadoes, being in some distress, put into Bay, on the main of America, and sent some of her men on shore, in search of provisions, who being perceived by the Indians to go up so far in the country that they could not make a safe retreat, intercepted them in their return, fell upon them, and chased them into the woods, where some were taken and others killed. But a young man among them straggling from the rest, was met by an Indian maid, whose name was Yarico, who, upon the first sight, fell in love with him, and concealed him from her countrymen, the Indians, in a cave, and there fed him, till they could safely go down to the shore, where the ship lay at anchor, expecting the return of their friends. In their passage thither they were observed by the ship's crew, who sent the long boat for them, took them a-board, and brought them away. The ship at last arriving at Barbadoes, the youth forgot the kindness of the poor maid, that had ventured her life for his sake, and cruelly sold her for a slave. *Ligon's Hist. of Barbadoes.*

C H A P. LIII.

Of the convenience and inconvenience of greatness.

KNOWLEDGE and valour, says Gratian, reciprocally contribute to the making a great man, and renders him immortal, because they themselves are so. The only happiness that attends

tends greatness is, that the possessors of it have greater abilities and opportunities of doing good and preventing evil, than all other men; and employing those advantages for the ends they were given, will render the great honourable while they live, lamented when they die, and commemorated with glorious epithets to eternity. The inconveniencies of greatness are; that as they have power to do evil, they too often are guilty of doing it, and never fail to be censured for it; the vulgar conceiving they have a right to censure their very gestures, looks and thoughts, and to be judges of all their actions. Hence it comes to pass that the blemishes of great men, being tossed from mouth to mouth, are rendered deformities; and a mole or wart in them is made worse than perfect ugliness in others. Great men also are seldom masters of their own time, for 'tis generally consumed in the civilities or impertinencies of others: Nor can they say they have friends, since the respect, love and fidelity, that is paid them, is a debt due to their greatness, and not to their persons, being not discharg'd out of choice; but by compulsion whether they will or no. But the last, if not the most intolerable, inconvenience of greatness is, that they are commonly debarr'd from knowing themselves, or on what terms they stand; their height divests them of familiarity, friendship and intelligence; they hear nothing but what is forced or dissembled; nor see nothing about them, but what is counterfeited or disguised.

It was one of the characters of Rodolphus I. emperor of Germany, that he always preferred doing good to others before aggrandizing himself.

self, alluding to that saying of the philosopher, 'We are not born for ourselves, but for the welfare of the public.' In war he always commanded his conquering generals to preserve the lives of as many of their enemies as possibly they could, because mercy was a greater virtue than sacrifice. And when any had forfeited their lives and estates to the crown, he would constantly give their estates to the next heirs that had not offended; for doing otherwise, he said, was usurping the prerogative of God Almighty, to whom it belonged, and not to an emperor, to visit the sins of the fathers upon the children to the third and fourth generation. When innocents are punish'd, their wrongs call for vengeance; but where charity is exercised, tho' the strictness of the laws forbid it, abundance of faults are covered, and blessings multiplied. *Germ. Hist.*

In the sickness of king Edward VI. which was supposed to proceed from a lingering poison that had been given him, bishop Ridley preaching before him, took occasion to enlarge upon works of charity, and the obligation that lay upon all great men to be eminent in good works; this touched the king to the quick, so that after sermon he sent for the bishop, and afterwards for the lord mayor and aldermen of London, to consult with them how he might best acquit himself of his duty in reference to doing good, in which he found himself so much concern'd. Upon their advice the king ordered the Grey-Friars church, near Newgate, for orphans, and gave the revenues belonging to it for their maintenance, &c. and when he set his hand to this and his other charitable foundations, he
gave

gave thanks to God, that had prolonged his life to finish those good designs. *Hist. of Eng.*

But ambition putting a higher value upon greatness, than its intrinsic value does really amount to, I shall give some examples of the inconveniencies that attend it, that men may not fall into them, by climbing above the degrees wherein God has placed them by their births, education or estates.

Montaigne speaking of the inconvenience of greatness, says, a supreme reputation and mighty authority would oppress his imagination; and therefore quite contrary to some others, he had rather chuse to be the second or third in Perigourd, than the first at Paris. He would neither be a miserable unknown, nor yet be so great as to have crowds open in adoration as he passed; but was content with a moderate condition, as well by his choice as fortune.

Otanes, one of the seven that had a right to pretend to the kingdom of Persia, gave up to his concurrents the right of being promoted to it, either by election or lot, provided that he and his might live in the empire out of all authority and subjection, those of the ancient laws excepted; and might enjoy all liberty, that was not prejudicial to them. Certainly he was much in the right of it, for the most painful and difficult employment in the world, in my opinion, is to discharge the office of a king in mode and figure, and therefore many of their faults ought to be excused in consideration of the intolerable weight of the function. 'Tis hard to keep measure in so immeasurable a power. Dominion and subjection are naturally at enmity, and commonly

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monly both are in extremes as to their prerogatives and privileges. This might be exemplified in two Scotch authors contending about this subject; of which, he who pleads the cause of the people, makes kings in a worse condition than carters; and he that writes for monarchy, places them in power and sovereignty, some degrees above God Almighty. 'Tis the golden mean to believe neither the one nor the other, touching the rights of the adverse party, but leave it to reason, which is inflexible and without passion, to decide the controversy.

Briffon running against Alexander at juffs, purposely miss'd his blow, for which Alexander severely reprimanded him, and bewailed the misfortune of greatness, that could never understand themselves, or appear what they were, for the croud of flatterers that were continually about them. 'Tis pity a man should be so great, that all things must give way to him; this is not to go, but to slide, not to live, but to sleep.

Carneadus said, that the sons of princes learn'd nothing right, but to ride the great horse, because in all their other exercises, every one yields and bends to them: But a horse is neither a flatterer nor a courtier, and will throw the son of a king with no more remorse, than he would do that of a porter.

The senate of Rome awarded the prize of eloquence to Tiberius, but he refused it, because if it had been just, he could derive no advantage from a judgment so partial, and that was so little free to judge. Greatness strips men; for what testimony of good will can be expected from the man that owes me, whether he will or no, all that

that he can do? How can a great man form any assurance of the real respect of a dependant, from his humble way of speaking, and submissive behaviour, when they are ceremonies that are not in his power to deny? The honours that great men receive from those that fear them, are not honours, because they are respects and formalities only paid to his greatness, and not to himself, and will be laid aside whenever his character is taken away. His predecessor was, and his successor will be, treated with the same ceremony and state.

The emperor Julian being one day applauded for his exact justice, said, I should be proud of these commendations, if they came from those persons that durst condemn or disapprove the contrary, in case I should do it: What a slavery are courtiers under, that can endure to be thus upbraided? What felicity is in greatness where there is a superior, or what can it add to a man that has enough? Nothing is so happy in this world, as the men that know when they are well, without coveting to be better.

C H A P. LIV.

Of the passion of grief.

GRIEF or sorrow is an ungrateful languor of the soul, from a conception of present evil, which moves her to contract herself to avoid it, by which the animal spirits are recalled inward, but slowly and without violence; so that the blood being by degrees destitute of a sufficient influx of them, is transmitted thro' the heart with too slow a motion. Whence the pulse is rendered little, slow, rare and weak; and there is felt about the heart a certain oppressive strictness, as if the orifices of it were drawn together, with a manifest chilness congealing the blood, and communicating itself to the whole body. From which dejecting symptoms, flow many inconveniencies; for besides this, that it darkens the spirits, dulls the wit, obscures the judgment, blunts the memory, and clouds the lucid part of the soul; it does moreover thicken the blood, and by that means immoderately constricts the heart, causes the lamp of life to burn dimly, induces want of sleep, by drying the brain, corrupts the nutritive juice, and converts it into melancholy humour; as will appear in the following examples.

In the war that Ferdinand made upon the widow of king John in Hungary, about Buda, a soldier was particularly taken notice of, for his singular behaviour in a certain encounter, unknown,

known, highly commended, and as much lamented, being left dead upon the place; but by none so much as by Raifciac a German lord, who was infinitely pleased with so unparallel'd a virtue. The body being brought off, the count, with the common curiosity coming to view it, his arms were no sooner taken off, but he immediately knew him to be his own son, which added a second blow to the compassion of all the beholders; only he, without uttering a word, or turning his eyes from the woeful object, stood fixedly contemplating the body of his son, till the vehemence of the sorrow having overcome his vital spirits, made him sink dead to the ground.

His grief's but easy, who his grief can tell;
But piercing sorrow has no article.

Donat. Hist. Mirab.

King Richard II. was so zealous a lover of his queen, that when after a short sickness she died at his palace of Sheen, in the county of Surrey, he was so transported with grief and sorrow, unbecoming him as a king, a man, or a christian, that he laid bitter curses upon the place; and out of a deep melancholy or madness, caused the palace to be demolish'd. *Fuller's Hol. State.*

Cardanus gives us the history of a Milaneze, who, for the space of sixty years, had never the necessity or curiosity to go without the walls of the city, which being certified to the duke as a thing scarce heard of before, he sent him a positive command, that he should never go out while he lived. And now see how powerfully the apprehensions of confinement work'd upon him;

him ; he that before had no inclination to go out of the city, died of mere grief to be denied the liberty of doing it. *Chetw. Hist. Collect.*

King Ethelstan being possessed with a jealousy of state, that his brother Edwin was in a design to destroy or depose him, tho' Edwin denied the treason upon oath, yet he caused him to be put to sea in a small boat without sails or oars, accompanied only by a page, that his death might be imputed to the waves. And the young prince being overwhelm'd with grief at his brother's unnatural cruelty, leap'd over board, and was drown'd. *Speed's Hist.*

Charles, duke of Burgundy, being put to flight at the battle of Nancy, and crossing a river, was thrown by his horse, and at the same time assaulted by a gentleman, of whom he desired quarter ; but the gentleman being deaf, and not knowing who he was, killed him immediately ; but afterwards being made sensible of what he had done, fell into such an extremity of grief and melancholy, that put an end to his days.

Signior Franciscus Forcarus being elected doge of Venice for his life, not only govern'd that republic with exemplary wisdom, integrity and justice, but also in a little time augmented his territories, by the addition of Brixia, Bergonum, Crema and Ravenna ; and being come to the eighty-fourth year of his age, and the thirty-fourth of his ducal authority, the senate fancying he was superannuated, compelled him to resign this dignity to another, which public affront threw him into such an excessive grief, that he died in a day or two after.

C H A P. LV.

Of hatred, upon undiscernible and unjustifiable grounds.

AS admiration, the first of all the passions, rises in the soul before she hath consider'd, whether the thing represented to her be good, or convenient to her, or not; so after she has judg'd it to be good, there is raised in her the most agreeable and complacent of all passions, Love; and when she hath conceiv'd the same to be evil, she is as quickly moved to hatred, which is nothing but the soul's aversion to that which threatens pain or grief, and may be defin'd to be a commotion produced by the spirits, that inciteth the soul to be willing to be separated from objects, that are represented to her as ungrateful, and hurtful, which definition only respects pure nature, which now, thro' the corruption of men and manners, may be said to rise from an imbibed prejudice, or envy aggravated by continuance, and heighten'd by a malicious intention of maligning and injuring the persons to whom we have a disaffection, and that too without any reason, but what proceeds from a self-contracted wickedness. Anger is sometimes allowable, and when excessive, is still called but the vice of men; but hatred is said to be the sin of devils, being not confin'd at home, but roves abroad seeking whom it may devour.

Amilcar

Amilcar, the father of Hannibal, had such a violent hatred against the Romans, that performing a sacrifice before he began his expedition into Spain, he made his son Hannibal, then but nine years of age, to lay his hand upon the altar, and give his oath to the Gods, that as soon as he came to maturity, he would pursue the Romans with all the rigour of war, that an immortal hatred could put him upon, and commit all the depredations upon them, that he was able.

Pope Boniface VIII. had an inveterate hatred to the Gibbelline party; and it being customary on Ash-Wednesday, for the pope to sprinkle ashes upon the heads of the cardinals and chief prelates in the church, using these words, ‘Remember thou art ashes, and to ashes must return;’ the pope went on very regularly and devoutly in the discharge of this office, till he came to Porchetus Spinola, archbishop of Genoa, who was under the suspicion of favouring the Gibbelline faction, and then, instead of his head, the pope cast the ashes into his eyes, saying, ‘Remember thou art a Gibbelline, and that with the Gibbellines thou must return to ashes.’ *Fulgos.*

Cato, the Roman censor, had such an incurable aversion and hatred to woman-kind, that he would commonly say, ‘That if the world was rid of its female incumbrances, men would be preferred to the society and conversation of the Gods.’ *Caus. Hol. Court.*

Timon, a philosopher of Athens, was surnamed Misanthropos, or man-hater. He had sometime a plentiful estate, but by his excessive libe-

liberality was reduced to the lowest degree of poverty; in which experiencing the inconstancy, avarice and ingratitude of such as had been oblig'd by him, he fell into a bitter hatred of all mankind, rejoiced at their misfortunes, and assisted the ruin of all men, as far as it consisted with his own impunity. He only smiled upon Alcibiades, and for no other reason, but that being the Athenian general, he hoped that one time or other he would be the ruin of the city, and all the citizens. He built a small hut in the fields, to shun the conversation of men, and admitted none to him but Apemantus, a person of the same morose and sullen humour, who saying once to him, 'Is not this a good supper?' 'Yes,' says he, but it would be much better, if I was 'not plagued with thy company.' And 'tis reported, that when he was drawing near his end, he gave order that his sepulchre should be erected behind a dunghill, inscrib'd with this epitaph:

*Hic sum post vitam, miseramq; inopem; sepultus,
Nomen non quæras, dii te lector male perdant.*

Here now I lie, after my wretched fall:

Ask not my name, the Gods destroy you all.

Sabellia Ex.

Uladislaus Locticus, king of Poland, after a considerable engagement, wherein his forces had slaughter'd a great number of the enemy, viewing the dead, he saw a knight named Florianus Sharus, lying with his face upward, desperately wounded, and with his hands keeping in his bowels, that they might not slip out of his body.

'How

‘ How great is the pain and torment of this gentleman,’ said the king. ‘ He is in greater misery, answer’d Sharus, that has an ill neighbour in the same village with him, as ’tis my ill luck to have.’ ‘ Well, said the king, if thou recoverest thy health, I will make thee easy in that particular.’ And he perform’d his promise, turning out the person complain’d of, and giving the whole village to Sharus. *Zuing.*

Appius Claudius the Younger, whose ancestors had been very injurious to the Roman people, by their tyrannical impositions and exactions, being chosen consul by the senate, with Titus Quintus Capitolinus, the people were so displeased with this election, that with a confused murmur they all left the place of assembly, as disdaining by their presence to give consent, that any of that family should be dignified with so great an honour, tho’ the person had never disoblig’d them. *Fulgosus.*

END of the FIRST VOLUME.

